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Reformed Church in the United States. Liturgy and ritual.

A

LITURGY:

OR,

ORDER OF CHRISTIAN WORSHIP.

PREPARED AND PUBLISHED BY THE DIRECTION AND FOR THE USE

OF

The German Reformed Church

IN THE

UNITED STATES OF AMERICA.

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Dec. 9
1857

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Philadelphia, October, 1857.

CALENDAR

OF THE

Principal Festival Days for a Period of Ten Years.

Year.	Easter.	Ascension.	Whitsunday.	Trinity.	Advent.
1858	April 4	May 13	May 23	May 30	Nov. 28
1859	" 24	June 2	June 12	June 19	" 27
1860	" 8	May 17	May 27	" 3	Dec. 2
1861	March 31	" 9	" 19	May 26	" 1
1862	April 20	" 29	June 8	June 15	Nov. 30
1863	" 5	" 14	May 24	May 31	" 29
1864	March 27	" 5	" 15	" 22	" 27
1865	April 16	" 25	June 4	June 11	Dec. 3
1866	" 1	" 10	May 20	May 27	" 2
1867	" 21	" 30	June 9	June 16	" 1

Christmas always falls on the 25th of December, and Good Friday in the week preceding Easter.

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CHRISTIAN WORSHIP.

Lo, I am with you alway, even unto the end of the world. — *Matt.* xxviii. 20.

Where two or three are gathered together in My name, there am I in the midst of them. — *Matt.* xviii. 20.

God is a spirit: and they that worship Him must worship Him in spirit and in truth. — *John* iv. 24.

The Lord is in His holy temple: let all the earth keep silence before Him. — *Hab.* ii. 20.

Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness. — *Ps.* xxix. 2.

Oh come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand. — *Ps.* xcv. 6, 7.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen. — *Rev.* v. 13.

Confession and Absolution.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. — *Prov.* xxviii. 13.

Behold, I was shapen in iniquity; and in sin did my mother conceive me. — *Ps.* li. 5.

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. — *Luke* xv. 21.

God be merciful to me a sinner. — *Luke* xviii. 13.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. — *Ps.* li. 17.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. — *Ezek.* xxxiii. 11.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — 1 *John* i. 8, 9.

Son, be of good cheer; thy sins be forgiven thee. — *Matt.* ix. 2.

But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. — *Matt.* ix. 6.

Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. — *John* xx. 21–23.

Profession of Faith.

Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. — *Matt.* x. 32, 33.

Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God. — *John* vi. 68, 69.

With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. — *Rom.* x. 10.

Reading of the Holy Scriptures.

THY word is a lamp unto my feet, and a light unto my path. — *Ps.* cxix. 105.

For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day. — *Acts* xv. 21.

And, as His custom was, He went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto Him the book of the prophet Isaias. — *Luke* iv. 16.

I charge you by the Lord, that this epistle be read unto all the holy brethren. — 1 *Thess.* v. 27.

And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. — *Col.* iv. 16.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. — *Acts* xvii. 11.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. — 2 *Tim.* iii. 16, 17.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. — 2 *Pet.* i. 19–21.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. — *John* xx. 31.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. — *Rev.* i. 3.

Preaching.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. — *Matt.* iv. 17.

The words that I speak unto you, they are spirit, and they are life. — *John* vi. 63.

And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believed not shall be damned. — *Mark* xvi. 15, 16.

He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Eph.* iv. 10–13.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. — 2 *Tim.* iv. 1, 2.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ. — *Acts* v. 42.

How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God. — *Rom.* x. 14, 15, 17.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. . . . But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them

which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. — 1 *Cor.* i. 21, 23, 24.

For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. — *Heb.* iv. 12.

But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. — 1 *Pet.* i. 25.

Prayer.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. — *Matt.* vii. 7.

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. — 1 *Tim.* ii. 1, 2.

I am the way, the truth, and the life: no man cometh unto the Father but by Me. — *John* xiv. 6.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. — *John* xiv. 13.

Ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father.— *Rom.* viii. 15.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. — *Heb.* x. 19–22.

For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. — *Heb.* iv. 15, 16.

What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask Him. — *Matt.* vii. 9, 10, 11.

The effectual fervent prayer of a righteous man availeth much. — *James* v. 16.

For the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.— *Rom.* x. 12, 13.

Praise.

PRAISE ye the Lord. Praise God in His sanctuary: praise Him in the firmament of His power. Let every thing that hath breath praise the Lord. — *Ps.* cl. 1, 6.

Oh come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great king above all gods. — *Ps.* xcv. 1–3.

I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. — *Ps.* cxi. 1.

By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. — *Heb.* xiii. 15.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. — *Col.* iii. 16.

And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. — *Rev.* xix. 5.

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. — *Rev.* xv. 3.

The Holy Sacraments.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. — *John* iii. 5.

And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. — *Matt.* xxviii. 18–20.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. — *Acts* ii. 38.

Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour. — *Tit.* iii. 5.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. — *John* vi. 53–57.

As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is My blood of the new testament, which is shed for many for the remission of sins. — *Matt.* xxvi. 26–28.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? — 1 *Cor.* x. 16.

Benediction.

And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel. — *Numb.* vi. 22, 23.

And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people. — *Lev.* ix. 23.

And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. — *Luke* xxiv. 50, 51.

PRIMITIVE FORMS.

The Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell[1]; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and the life everlasting. *Amen.*

[1] Hades.

The Nicene Creed.

ADOPTED BY THE ŒCUMENICAL SYNODS, OF NICE, A.D. 325, AND OF CONSTANTINOPLE, A.D. 381.

We believe in one God the Father Almighty, Maker of heaven and earth, of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God; begotten, not made; of one substance with the Father, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: who was also crucified for us under Pontius Pilate, and suffered and was buried; and the third day rose again according to the Scriptures; and ascended into heaven, and sitteth at the right hand of the Father; and shall come again with glory to judge the quick and the dead; of whose kingdom there shall be no end.

And we believe in the Holy Ghost, the Lord, the Giver of life, who proceedeth from the Father and the Son,[1] who with the Father and the Son together is worshipped and glorified, who spake by the Prophets; in one holy Catholic and Apostolic Church. We confess one baptism for the remission of sins; we look for the resurrection of the dead, and the life of the world to come. *Amen.*

[1] The clause "and the Son" does not occur in the original form of this Creed, but is found in the Latin versions (*filioque*) since the Synod of Toledo, in 589.

The Athanasian Creed.

(SYMBOLUM QUICUNQUE.)

From the Fifth Century.

WHOSOEVER will be saved, before all things it is necessary that he hold the Catholic faith.

Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

And the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father uncreated, the Son uncreated, and the Holy Ghost uncreated.

The Father unlimited, the Son unlimited, and the Holy Ghost unlimited.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet not three eternal, but one eternal.

As also, not three uncreated, nor three unlimited; but one uncreated, and one unlimited.

So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet not three almighty, but one almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity, to acknowledge each person by himself to be God and Lord;

So are we forbidden by the Catholic Religion to say: There be three Gods, or three Lords.

The Father is made of none, neither created, nor begotten.

The Son is of the Father alone, not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is no before, nor after; no greater, nor less.

But the whole three persons are co-eternal, and co-equal.

So that in all things, as already said: the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

He therefore that will be saved must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation, that we also believe truly the Incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and man.

God, of the substance of the Father, begotten before the worlds; and man, of the substance of his mother, born in the world;

Perfect God, and perfect man, of a reasonable soul and human flesh subsisting;

Equal to the Father, according to His Godhead, and inferior to the Father, according to His manhood.

Who although He be God and man, yet He is not two, but one Christ;

One, not by conversion of the Godhead into flesh, but by assumption of the manhood into God;

One altogether, not by confusion of substance, but by unity of person.

For as the reasonable soul and flesh is one man; so God and man is one Christ;

Who suffered for our salvation, descended into Hades, rose again the third day from the dead.

He ascended into heaven, He sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good shall go into life everlasting, and they that have done evil, into everlasting fire.

This is the Catholic faith, which except a man believe truly and firmly, he cannot be saved.

The Lord's Prayer.

Matt. vi. 9–13.

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

The Hymn of the Virgin Mary.

(MAGNIFICAT.)

Luke i. 46–55.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

For He hath regarded the low estate of His handmaiden.

For behold, from henceforth all generations shall call me blessed.

For He that is mighty, hath done to me great things; and holy is His name.

And His mercy is on them that fear Him from generation to generation.

He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seats, and exalted them of low degree.

He hath filled the hungry with good things; and the rich He hath sent empty away.

He hath holpen His servant Israel, in remembrance of His mercy;

As He spake to our fathers, to Abraham, and his seed for ever.

The Hymn of Zacharias.

(BENEDICTUS.)

Luke i. 68–79.

Blessed be the Lord God of Israel; for He hath visited and redeemed His people;

And hath raised up a horn of salvation for us in the house of His servant David;

As He spake by the mouth of His holy prophets, which have been since the world began;

That we should be saved from our enemies, and from the hand of all that hate us;

To perform the mercy promised to our fathers, and to remember His holy covenant;

The oath which He sware to our father Abraham;

That He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear,

In holiness and righteousness before Him, all the days of our life.

And Thou, child, shalt be called the prophet of the Highest; for Thou shalt go before the face of the Lord to prepare His ways;

To give knowledge of salvation unto His people by the remission of their sins,

Through the tender mercy of our God; whereby the dayspring from on high hath visited us;

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

The Hymn of Simeon.

(NUNC DIMITTIS.)

Luke ii. 29–32.

LORD, now lettest Thou Thy servant depart in peace, according to Thy word:

For mine eyes have seen Thy salvation,

Which Thou hast prepared before the face of all people;

A light to lighten the Gentiles, and the glory of Thy people Israel.

The Seraphic Hymn.

(TRISAGION.)

Isaiah vi. 3.

HOLY, holy, holy, is the Lord of hosts: the whole earth is full of His glory.

The Minor Doxology.

(GLORIA PATRI.)

GLORY be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

The Angelic Hymn.

(GLORIA IN EXCELSIS.)

From the Fourth Century— On the basis of Luke ii. 14.

GLORY be to God on high, and on earth peace, good will toward men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, have mercy upon us. Thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

The Te Deum.

(AMBROSIAN HYMN.)

From the Fourth or Fifth Century.

We praise Thee, O God:
We acknowledge Thee to be the Lord.
All the earth doth worship Thee,
The Father everlasting.
To Thee all angels cry aloud:
The heavens and all the powers therein.
To Thee Cherubim and Seraphim
Continually do cry,
Holy, Holy, Holy:
Lord God of Sabaoth.
Heaven and earth are full
Of the majesty of Thy glory.
The glorious company of the Apostles praise Thee:
The goodly fellowship of the Prophets praise Thee:
The noble army of Martyrs praise Thee:
The holy Church throughout the world
Doth acknowledge Thee,
The Father, of an infinite majesty;
Thine adorable, true, and only Son:
Also, the Holy Ghost, the Comforter.
Thou art the King of glory, O Christ:
Thou art the everlasting Son of the Father.
When Thou tookest upon Thee to deliver man,
Thou didst humble Thyself to be born of a Virgin.
When Thou hadst overcome the sharpness of death,
Thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God, in the glory of the
Father.
We believe that Thou shalt come to be our Judge.
We therefore pray Thee, help Thy servants,
Whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints,
In glory everlasting.
O Lord, save Thy people, and bless Thy heritage:
Govern them, and lift them up for ever.
Day by day we magnify Thee:
And we worship Thy name ever, world without end.
Vouchsafe, O Lord, to keep us this day without sin.
O Lord, have mercy upon us, have mercy upon us.
O Lord, let Thy mercy be upon us,
As our trust is in Thee.
O Lord, in Thee have I trusted:
Let me never be confounded.

The Litany.

On the basis of Ancient Latin Litanies.

O God the Father in heaven: have mercy upon us.
Have mercy upon us.

O God the Son, Redeemer of the world: have mercy upon us.
Have mercy upon us.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us.
Have mercy upon us.

O holy, blessed, and glorious Trinity, three persons and one God: have mercy upon us.
Have mercy upon us.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins: spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.
Spare us, good Lord.

From all evil and harm; from the power of sin, and the snares of the devil; from Thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all impure lusts and desires; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning, tempest, and earthquake; from plague, pestilence, and famine; from all disasters by land and by water; from battle and murder, and from sudden death,

Good Lord, deliver us.

From tumult and riot; from sedition and rebellion; from heresy and schism; from hardness of heart, and contempt of Thy word and authority,

Good Lord, deliver us.

By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By Thine Agony and bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord;

Son of God, we beseech Thee to hear us.

That it may please Thee to keep us in all time of temptation and heaviness; to comfort and help all the weak-

hearted; to raise up them that fall, and finally to beat down Satan under our feet;

We beseech Thee to hear us, O Lord.

That it may please Thee to succor, help, and comfort all that are in danger, necessity, and tribulation;

We beseech Thee to hear us, O Lord.

That it may please Thee to preserve all travellers and strangers, all women in the perils of child-birth, all sick persons, and young children, and to show Thy pity upon all prisoners and captives;

We beseech Thee to hear us, O Lord.

That it may please Thee to defend and provide for the fatherless children, and widows, and all that are desolate and oppressed;

We beseech Thee to hear us, O Lord.

That it may please Thee to have mercy upon all men,

We beseech Thee to hear us, O Lord.

O Son of God, Redeemer of the world,

Have mercy upon us.

O Lamb of God that takest away the sin of the world,

Have mercy upon us.

O Lamb of God that takest away the sin of the world,

Grant us Thy peace.

O God, merciful Father, who despisest not the sighing of the contrite, nor rejectest the desire of the sorrowful: be favorable to our prayers which in our afflictions that continually oppress us, we pour out before Thee; and graciously hear them, that those things which the craft of the devil or man worketh against us, may be brought to nought, and by the counsel of Thy goodness be dispersed; so that being hurt by no persecutions, we may evermore give thanks unto Thee in Thy holy Church, through Jesus Christ our Lord.

O God, from whom all holy desires, all good counsels, and all just works do proceed: give unto Thy servants that peace which the world cannot give; that our hearts may

be set to obey Thy commandments, and also that we, being defended from the fear of our enemies, may by Thy protection pass our time in peace and quietness, through Jesus Christ our Lord. *Amen.*

The Ten Commandments.

Exodus xx. 1–17.

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Lord, have mercy upon us, and incline our hearts to keep these laws, through Jesus Christ our Saviour. Amen.

Hear also what our Lord Jesus Christ saith:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. *Matt.* xxii. 37–40.

COLLECT.

O Lord God, who didst at first deliver Thy commandments from the mount which burned with fire, amid blackness, and darkness, and tempest, at which terrible sight even Moses said, I exceedingly fear and quake: we thank Thee that this same law is now published unto us from mount Zion, through the Mediator of a new and better covenant; and we humbly beseech Thee to put these words into our minds, and write them in our hearts, that we may delight in Thy law after the inward man, and serve Thee in newness of spirit, through Jesus Christ our Lord, who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

The Benedictions.

THE Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace. *Amen.* — *Numb.* vi. 24–26.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. *Amen.* — 2 *Cor.* xiii. 14.

The peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. *Amen.* — *Phil.* iv. 7.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. *Amen.* —*Hebr.* xiii. 20, 21.

Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. *Amen.* — *Rev.* i. 4–6.

THE CHURCH YEAR.

TABLE OF SCRIPTURE LESSONS.

I. CHRISTMAS SEASON.

	Old Series.	New Series.
First Sunday in Advent...	Gospel, St. Matthew xxi. 8–11.	St. John i. 1–18.
" " " ...	Epistle, Romans xiii. 11–14.	1 John i. 1 — ii. 2.
Second Sunday " ...	Gospel, St. Luke xxi. 25–33.	Matt. xxv. 1–13.
" " " ...	Epistle, Romans xv. 4–13.	Heb. x. 1–9.
Third " " ...	Gospel, St. Matt. xi. 2–10.	Luke xvii. 20–37.
" " " ...	Epistle, 1 Cor. iv. 1–5.	1 Thess. v. 1–8.
Fourth Sunday " ...	Gospel, St. John i. 19–34.	John iii. 22–36.
" " " ...	Epistle, Phil. iv. 4–7.	Gal. iii. 21–29.
Christmas Day	Gospel, St. John i. 1–14.	Luke ii. 1–20.
" "	Epistle, Heb. i. 1–12.	Phil. ii. 5–11.
St. Stephen's Day	Gospel, St. Matt. xxiii. 34–39.	
" "	Epistle, Acts vi. 8—vii. 60.	
St. John's Day	Gospel, St. John xxi. 19–24.	
" "	Epistle, 1 John i. 1–10.	
Innocents' Day	Gospel, St. Matt. ii. 13–18.	
" "	Epistle, Rev. xiv. 1–5.	
Sunday after Christmas ...	Gospel, St. Matt. i. 18–25.	Luke ii. 23–35.
" " " ...	Epistle, Gal. iv. 1–7.	1 John iv. 1–10.
Circumcision,(N.Year's D.)	Gospel, St. Luke ii. 15–21.	Psalm xc.
" " "	Epistle, Col. ii. 8–17.	Heb. xi. 8–16.
Epiphany.....	Gospel, St. Matt. ii. 1–12.	Is. lx. 1–15.
"	Epistle, Eph. iii. 1–12.	Rom. xv. 8–12.
First Sunday after Epiph...	Gospel, St. Luke ii. 41–52.	Matt. iii. 13–17.
" " " " ..	Epistle, Rom. xii. 1–5.	Rom. vi. 3–11.
Second Sunday after " ..	Gospel, St. John ii. 1–11.	Luke iv. 1–13.
" " " " ..	Epistle, Rom. xii. 6–16.	Heb. ii. 14–18.
Third Sunday after " ..	Gospel, St. Matt. viii. 1–11.	Mark i. 14–22.
" " " " ..	Epistle, Rom. xii. 17–21.	1 Cor. i. 17–25.
Fourth Sunday after " ..	Gospel, St. Matt. viii. 23–27.	Luke iv. 14–24.
" " " " ..	Epistle, Rom. xiii. 1–7.	2 Cor. iv. 1–6.
Fifth Sunday after " ..	Gospel, St. Matt. xiii. 24–30.	Matt. xiii. 1–9.
" " " " ..	Epistle, Col. iii. 12–17.	1 Pet. i. 22–25.
Sixth Sunday after " ..	Gospel, St. Matt. xvii. 1–9.	Matt. xiii. 44–52.
" " " " ..	Epistle, 1 John iii. 1–10.	1 Pet. ii. 1–10.

II. EASTER SEASON.

	Old Series.	New Series.
Septuagesima	Gospel, St. Matt. xx. 1–16.	Matt. xiv. 22–33.
"	Epistle, 1 Cor. ix. 24—x. 5.	Rom. viii. 31–39.
Sexagesima	Gospel, St. Luke viii. 4–15.	John x. 1–18.
"	Epistle, 2 Cor. xi. 19—xii. 9.	1 Pet. ii. 17–25.
Quinquages., Estomihi*	Gospel, St. Luke xviii. 31–43.	Matt. xvi. 21–23.
"	Epistle, 1 Cor. xiii. 1–13.	1 Pet. iv. 12–19.
Ash Wednesday	Gospel, St. Matt. vi. 16–21.	Psalm li.
" "	Epistle, Joel ii. 12–18.	Rev. iii. 14–22.
First S. in Lent, Invocavit.	Gospel, St. Matt. iv. 1–11.	Matt. vi. 1–21.
" " "	Epistle, 2 Cor. vi. 1–10.	Eph. vi. 10–20.
Sec'd S. in L. Reminiscere.	Gospel, St. Matt. xv. 21–28.	Luke xi. 29–36.
" " "	Epistle, 1 Thess. iv. 1–8.	Heb. ii. 1–4.
Third S. in Lent, Oculi	Gospel, St. Luke xi. 14–28.	Matt. xii. 22–32.
" " "	Epistle, Eph. v. 1–9.	Heb. x. 26–31.
Fourth S. in Lent, Laetare	Gospel, St. John vi. 1–14.	John vi. 47–59.
" " "	Epistle, Gal. iv. 21–31.	1 John v. 11–21.
Fifth S. in Lent, Judica	Gospel, St. John viii. 46–59.	John xii. 20–32.
" " "	Epistle, Heb. ix. 11–15.	2 Cor. v. 14–21.
Sixth, or Palm Sunday	Gospel, St. John xii. 1–16.	Luke xix. 28–46.
" " "	Epistle, Phil. ii. 5–10.	Rev. i. 4–8.
Good Friday	Gospel, St. John xix. 1–37.	Matt. xxvii. 33–54.
" "	Epistle, Heb. x. 1–25.	Is. liii.
Easter-Day	Gospel, St. John xx. 1–10.	Matt. xxviii. 1–10.
"	Epistle, Col. iii. 1–11.	1 Cor. xv. 1–20.
Monday in Easter Week	Gospel, St. Luke xxiv. 13–35.	John xx. 11–18.
" " "	Epistle, Acts x. 34–43.	1 Cor. xv. 51–58.
First Sunday after Easter	Gospel, St. John xx. 19–31.	Luke xxiv. 36–47.
" " " "	Epistle, 1 John v. 4–12.	2 Tim. ii. 7–13.
Second Sunday after "	Gospel, St. John x. 11–16.	John xxi. 15–19.
" " " "	Epistle, 1 Pet. ii. 19–25.	Rev. vii. 13–17
Third Sunday after "	Gospel, St. John xvi. 16–22.	Matt. x. 16–20.
" " " "	Epistle, 1 Pet. ii. 11–19.	Acts iv. 8–20.

III. PENTECOSTAL SEASON.

Fourth Sunday after Easter	Gospel, St. John xvi. 5–15.	Matt. x. 24–33.
" " " "	Epistle, St. James i. 16–21.	1 Thess. ii. 9–13.
Fifth Sunday after "	Gospel, St. John xvi. 23–33.	Luke xi. 9–13.
" " " "	Epistle, St. James i. 22–27.	1 Tim. ii. 1–6.
Ascension Day	Gospel, St. Mark xvi. 14–20.	Luke xxiv. 49–53.
" "	Epistle, Acts i. 1–11.	Eph. i. 15–23.

* This title, as also *Invocavit*, *Reminiscere*, etc., are the initial words of the introductory Psalms appointed for these several Sundays, in the service of the Latin Church.

	Old Series.	New Series.
Sunday after Ascension ...	Gospel, St. John xv. 26—xvi. 1.	John vii. 33–39.
" " " ...	Epistle, 1 Peter iv. 7–11.	Acts xix. 1–7.
Whitsunday	Gospel, St. John xiv. 15–31.	Joel ii. 28–32.
"	Epistle, Acts ii. 1–11.	Acts ii. 22–41.
Whitmonday	Gospel, St. John iii. 16–21.	John iv. 13–24.
"	Epistle, Acts x. 34–48.	Acts x. 34–48.

IV. CHURCH SEASON.

Trinity Sunday	Gospel, St. John iii. 1–15.	Matt. xxviii. 18–20.
" "	Epistle, Rev. iv. 1–11.	1 John v. 1–12.
First Sunday after Trinity.	Gospel, St. Luke xvi. 19–31.	Matt. xvi. 13–20.
" " " "	Epistle, 1 John iv. 7–21.	Eph. ii. 19–22.
Second " " "	Gospel, St. Luke xiv. 16–24.	Matt. xviii. 11–20.
" " " "	Epistle, 1 John iii. 13–24.	Eph. iv. 4–16.
Third " " "	Gospel, St. Luke xv. 1–10.	John xv. 1–14.
" " " "	Epistle, 1 Peter v. 5–11.	1 Cor. xii. 12–27.
Fourth " " "	Gospel, St. Luke vi. 36–42.	John iii. 1–8.
" " " "	Epistle, Rom. viii. 18–23.	Gal. iii. 26–29.
Fifth " " "	Gospel, St. Luke v. 1–11.	John vi. 47–59.
" " " "	Epistle, 1 Pet. iii. 8–15.	Acts ii. 41–47.
Sixth " " "	Gospel, St. Matt. v. 20–26.	Matt. xi. 25–30.
" " " "	Epistle, Rom. vi. 3–11.	Rom. iii. 19–28
Seventh " " "	Gospel, St. Mark viii. 1–9.	Luke xv. 11–32.
" " " "	Epistle, Rom. vi. 19–23.	Acts ix. 1–9.
Eighth " " "	Gospel, St. Matt. vii. 15–21.	Luke xviii. 9–14.
" " " "	Epistle, Rom. viii. 12–17.	Phil. iii. 3–11.
Ninth " " "	Gospel, St. Luke xvi. 1–9.	Matt. viii. 5–13.
" " " "	Epistle, 1 Cor. x. 1–13.	1 Pet. i. 3–9.
Tenth " " "	Gospel, St. Luke xix. 41–47.	Matt. xvii. 14–21.
" " " "	Epistle, 1 Cor. xii. 1–11.	Heb. xi. 32—xii. 2.
Eleventh " "	Gospel, St. Luke xviii. 9–14.	Luke xii. 32–40.
" " " "	Epistle, 1 Cor. xv. 1–11.	Rom. viii. 16–26.
Twelfth " " "	Gospel, St. Mark vii. 31–37.	Matt. xxii. 34–40.
" " " "	Epistle, 2 Cor. iii. 4–11.	1 John iv. 15–21.
Thirteenth " "	Gospel, St. Luke x. 23-37.	Luke x. 25–37.
" " "	Epistle, Gal. iii. 16–22.	1 Cor. xiii. 1–13.
Fourteenth " "	Gospel, St. Luke xvii. 11–19.	Matt. v. 43–48.
" " "	Epistle, Gal. v. 16–24.	Rom. xii. 14–21.
Fifteenth " "	Gospel, St. Matt. vi. 24–34.	Matt. v. 13–20.
" " "	Epistle, Gal. v. 25—vi. 10.	James ii. 14-26.
Sixteenth " "	Gospel, St. Luke vii. 11–17.	Mark xii. 41–44.
" " "	Epistle, Eph. iii. 13–21.	2 Cor. ix. 5–15.
Seventeenth " "	Gospel, St. Luke xiv. 1–11.	Mark x. 35–45.
" " "	Epistle, Eph. iv. 1–6.	Phil. ii. 1–5.

	Old Series.	New Series.
Eighteenth Sun. after Trin.	Gospel, St. Matt. xxii. 34–46.	Luke ix. 18–26.
" " " "	Epistle, 1 Cor. i. 4–9.	2 Cor. iv. 8-18.
Nineteenth " " "	Gospel, St. Matt. ix. 1–8.	Matt. v. 3–12.
" " " "	Epistle, Eph. iv. 17–32.	2 Pet. i. 1-11.
Twentieth " " "	Gospel, St. Matt. xxii. 1–14.	Mark xiii. 32-37.
" " " "	Epistle, Eph. v. 15–21.	Heb. x. 32-39.
Twenty-first " "	Gospel, St. John iv. 46–54.	Luke xvi. 19-31.
" " "	Epistle, Eph. vi. 10–20.	Rom. v. 12-21.
Twenty-second " "	Gospel, St. Matt. xviii. 21–35.	John xi. 19-27.
" " "	Epistle, Phil. i. 3–11.	1 Cor. xv. 35-50.
Twenty-third " "	Gospel, St. Matt. xxii. 15–22.	Matt. xxv. 31–46.
" " "	Epistle, Phil. iii. 17–21.	Rev. xx. 11–15.
Twenty-fourth " "	Gospel, St. Matt. ix. 18–26.	John v. 24-29.
" " "	Epistle, Col. i. 9–14.	Rev. xxii. 1-21.
Twenty-fifth " "	Gospel, St. Matt. xxiv. 15–28.	John xiv. 1-4.
" " "	Epistle, 1 Thess. iv. 13–18.	Rev. vii. 13-17.
Twenty-sixth " "	Gospel, St. Matt. xxv. 31–46.	Matt. xix. 27-30.
" " "	Epistle, 2 Thess. i. 3–10.	Rev. xxi. 1-8.
Twenty-seventh " "	Gospel, St. Matt. xxv. 1–13.	John xvii. 20-26.
" " "	Epistle, 2 Pet. iii. 3–14.	Rev. vii. 2-12.

SCRIPTURE LESSONS AND COLLECTS.

First Sunday in Advent.

The Gospel, *St. Matt.* xxi. 8–11.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

The Epistle, *Rom.* xiii. 11–14.

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light now, in the time of this mortal life, in which Thy Son

Jesus Christ came to visit us in great humility; that in the last day, when He shall come again in His glorious majesty, to judge both the quick and the dead, we may rise to the life immortal, through Him who liveth and reigneth with Thee and the Holy Ghost, now and forever. *Amen.*

Or this:

ALMIGHTY GOD, we beseech Thee, grant us grace that we may wait with vigilance for the Advent of Thy Son, our Lord; that when He shall arise from Thy right hand, to visit the earth in righteousness, and Thy people with salvation, He may find us, not sleeping in sin, but diligent in His service and rejoicing in His praises; that so we may enter in with Him unto the marriage-supper of the Lamb: through His merits, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Second Sunday in Advent.

THE GOSPEL, *St. Luke*, xxi. 25–33.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away.

THE EPISTLE, *Rom.* xv. 4–13.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures

might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

THE COLLECT.

CLEANSE our conscience, we beseech Thee, Almighty God, by the daily visitation of Thy grace; that when Thy Son, our Lord Jesus Christ, shall come, He may find us fit for His appearing, and ready to meet Him without spot, in the company of all His saints: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Third Sunday in Advent.

THE GOSPEL, *St. Matt.* xi. 2–10.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But

what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

THE EPISTLE, 1 *Cor.* iv. 1–5.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

THE COLLECT.

INCLINE, O Lord, we beseech Thee, Thine ear to our prayers, and visit the darkness of our mind with the Day-spring from on high; that at the second coming of Thy Son to judge the world, we may hasten with joy to meet Him, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Fourth Sunday in Advent.

THE GOSPEL, *St. John* i. 19–34.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent

were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

The Epistle, *Phil.* iv. 4–7.

Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Collect.

Arise, O Lord, we beseech Thee, and show unto us speedily the power of Thy glorious salvation; that we, being redeemed from our sins, and delivered out of the hands of our enemies, may be enabled to serve Thee without fear, in holiness and righteousness before Thee, all the days of our life: through the mediation of Thy Son, our Lord and Saviour Jesus Christ, to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Christmas Day—Nativity of our Lord.

THE GOSPEL, *St. John* i. 1–14.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

THE EPISTLE, *Heb.* i. 1–12.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who, being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is

for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thy hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The Collect.

Almighty and everlasting God, who hast given us Thy only begotten Son to take our nature upon Him, and as at this time to be born of a pure virgin; grant that we, being regenerate and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit after the image of this same blessed and glorious Christ: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

St. Stephen's Day.

[The Festival of St. Stephen, the first martyr, is celebrated on the first day after Christmas, to symbolize the idea that the terrestrial birth of our Saviour is immediately followed by the death, that is, the celestial birth, of His martyrs.]

The Gospel, *St. Matt.* xxiii. 34–39.

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gather-

eth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

THE EPISTLE, *Acts* vi. 8; vii. 60.

And Stephen, full of faith and power, did great wonders and miracles among the people. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

THE COLLECT.

As we honor on this day, O Lord God, the memory of Thy blessed martyr, St. Stephen; grant unto us grace, we beseech Thee, to follow his faith and charity; that however sorely tried by the contradiction of sinners, we may be able, like him, to look steadfastly up into heaven, and to commend even our enemies to the pardoning mercy of our only Mediator and Advocate, Jesus Christ: to whom with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

St. John the Evangelist's Day.

[The Festival of St. John is celebrated on the second day after Christmas, because he was the bosom friend of Jesus, and has most fully unfolded the mystery of the Word made flesh for our salvation.]

THE GOSPEL, *St. John* xxi. 19–24.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple

should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

The Epistle, 1 *John* i. 1–10.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us; that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Collect.

Shine graciously upon Thy Church, we beseech Thee, O Lord; that being enlightened by the doctrine and filled with the mind of Thy blessed Apostle and Evangelist, Saint John, whom Jesus loved, it may come at last into Thy beatific presence and enjoy the rewards of everlasting life; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Innocents' Day.

[This Festival, in memory of the slaughtered infants, is celebrated on the third day after Christmas. Martyrdom was regarded by the ancient Church as a heavenly birth. Hence, the day of St. Stephen, martyr both in will and in fact, of St. John, martyr in will, though not in fact, and of the Holy Innocents, martyrs in fact, though not in will, follow immediately after Christmas.]

THE GOSPEL, *St. Matt.* ii. 13–18.

And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

THE EPISTLE, *Rev.* xiv. 1–5.

And I looked, and, lo, a Lamb stood on the mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

The Collect.

O God, who out of the mouths of babes and sucklings hast ordained strength, and whose praise the slaughtered infants of Bethlehem proclaimed, not by speaking, but by dying; mortify and kill in us, we beseech Thee, all evil propensities and wrong desires, and so strengthen us by Thy grace, that the same holy faith, which we own with our tongues, we may confess also by the innocency of our lives: to the glory of Thy great name, through Jesus Christ our Lord. *Amen.*

Sunday after Christmas.

The Gospel, *St. Matt.* i. 18–25.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her first born son: and he called his name Jesus.

The Epistle, *Gal.* iv. 1–7.

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the

world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Collect.

Most merciful God, who hast so loved the world as to give Thine only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; vouchsafe unto us, we humbly pray Thee, the precious gift of faith, whereby we may know that the Son of God is come, and being always rooted and grounded in the mystery of the Word made flesh, may have power to overcome the world, and gain the blessed immortality of heaven: through the merits of this same incarnate Christ, who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

The Circumcision of Christ—New Year's Day.

The Gospel, *St. Luke* ii. 15–21.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

The Epistle, *Col.* ii. 8–17.

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ.

The Collect.

Almighty and most merciful God, by whose will Thy well-beloved Son, the Saviour of the world, was circumcised in His spotless flesh, to put honor on the law which He had come to fulfil; grant unto us, we beseech Thee, the true circumcision of the spirit, whereby being inwardly purged from all worldly and carnal lusts, we may offer ourselves unto Thee a living sacrifice, holy and acceptable through Jesus Christ: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

The Epiphany.

[The Epiphany, or Manifestation of Christ to the Gentiles, is celebrated on the sixth day of January.]

The Gospel, *St. Matt.* ii. 1–12.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to

Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Epistle, *Eph.* iii. 1–12.

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery; as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto

the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

The Collect.

O God, who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant that we who have now come to know Thee here by faith, may be conducted to the full vision of Thy glory hereafter in heaven: through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

First Sunday after the Epiphany.

The Gospel, *St. Luke* ii. 41–52.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

THE EPISTLE, *Rom.* xii. 1–5.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

THE COLLECT.

RECEIVE, O Lord, with compassionate kindness, the prayers of Thy suppliant people, and bestow upon them plenteously the aids of Thy heavenly grace; that they may both know what things they ought to do, and be strong also to do what they know: through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Second Sunday after the Epiphany.

THE GOSPEL, *St. John* ii. 1–11.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water

that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Epistle, *Rom* xii. 6–16.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

The Collect.

O God, the Fountain of all truth and grace, who hast called us out of darkness into marvellous light by the glorious gospel of Thy Son; grant unto us power, we beseech Thee, to walk worthy of this vocation, with all lowliness and meekness, endeavoring to keep the unity of the spirit in the bond of peace; that we may have our fruit unto holiness, and the end everlasting life: through Jesus Christ our Lord. *Amen.*

Third Sunday after the Epiphany.

THE GOSPEL, *St. Matt.* viii. 1–11.

When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

THE EPISTLE, *Rom.* xii. 17–21.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

THE COLLECT.

ALMIGHTY and everlasting God, look mercifully, we beseech Thee, upon our great weakness; and in the midst

of the manifold trials and dangers which beset us on all sides, stretch forth the right hand of Thy majesty for our protection and help: through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Fourth Sunday after the Epiphany.

The Gospel, *St. Matt.* viii. 23–27.

And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

The Epistle, *Rom.* xiii. 1–7.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Collect.

O God, who hast founded the earth upon the seas, and established it upon the floods, and whose word is forever

settled in heaven; grant unto us grace, we beseech Thee, to look beyond the things which are seen and temporal to the things which are not seen and eternal; that walking by faith more than by sight, we may not be unduly moved by any occasions in this world, but be able to endure unto the end in the way of life: through Jesus Christ our Lord, who is the same yesterday, and to-day, and forever. *Amen.*

Fifth Sunday after the Epiphany.

[The number of Sundays after the Epiphany depends upon the date of Easter, which is a movable Feast, and varies from four to six.]

THE GOSPEL, *St. Matt.* xiii. 24–30.

Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

THE EPISTLE, *Col.* iii. 12–17.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye

do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Collect.

O Lord, we beseech Thee to keep Thy Church and household continually in Thy true religion; that they who do lean only upon the hope of Thy heavenly grace, may evermore be defended by Thy mighty power: through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Sixth Sunday after the Epiphany.

The Gospel, *St. Matt.* xvii. 1–9.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

The Epistle, 1 *John* iii. 1–10.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons

of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous: He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

THE COLLECT.

O GOD, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; enable us, we beseech Thee, having this hope, to purify ourselves, even as He is pure; that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom: where He liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Third Sunday before Lent—Septuagesima.

THE GOSPEL, *St. Matt.* xx. 1–16.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again

he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE EPISTLE, 1 *Cor.* ix. 24 — x. 5.

Know ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a cast-away. Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ.) But with many of them God was not well pleased: for they were overthrown in the wilderness.

THE COLLECT.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we who are justly punished for our offences, may be mercifully delivered by Thy good-

ness, for the glory of Thy name: through Jesus Christ our Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Second Sunday before Lent—Sexagesima.

THE GOSPEL, *St. Luke* viii. 4–15.

And when much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE EPISTLE, 2 *Cor.* xi. 19—xii. 9.

For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of

Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me.

The Collect.

Almighty and everlasting God, the Creator of the ends of the earth, who givest power to the faint, and strength

to them that have no might; look mercifully, we beseech Thee, on our low estate, and cause Thy grace to triumph in our weakness; that we may arise and follow in the way of righteousness those who by their faith and patience already inherit the promises: through Jesus Christ our Lord. *Amen.*

Sunday before Lent—Quinquagesima, or Estomihi.

THE GOSPEL, *St. Luke* xviii. 31–43.

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside, begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE EPISTLE, 1 *Cor.* xiii. 1–13.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body

to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Collect.

O Lord, who hast taught us that all our doings without charity are nothing worth; send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of perfectness, and of all virtues; without which, whosoever liveth is counted dead before Thee. Grant this for Thine only Son Jesus Christ's sake. *Amen.*

First Day in Lent—Ash-Wednesday.

The Gospel, *St. Matt.* vi. 16–21.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither

moth nor rust doth corrupt, and where thieves do not break through nor steal, for where your treasure is, there will your heart be also.

THE EPISTLE, *Joel* ii. 12–18.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people.

THE COLLECT.

ALMIGHTY and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness: through Jesus Christ our Lord. *Amen.*

First Sunday in Lent—Invocavit.

THE GOSPEL, *St. Matt.* iv. 1–11.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward ahungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is writ-

ten, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

The Epistle, 2 *Cor.* vi. 1–10.

We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation. Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Collect.

We beseech Thee, O Lord, by the mystery of our Saviour's fasting and temptation, to arm us with the same mind that was in Him toward all evil and sin; and give us grace to keep our bodies in such holy discipline, that

our minds may be always ready to resist Satan, and obey the motions of Thy Holy Spirit: through Jesus Christ our Lord. *Amen.*

Second Sunday in Lent—Reminiscere.

THE GOSPEL, *St. Matt.* xv. 21–28.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE EPISTLE, 1 *Thess.* iv. 1–8.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

THE COLLECT.

ALMIGHTY GOD, who seest the helpless misery of our fallen life; vouchsafe unto us, we humbly beseech Thee, both the outward and inward defence of Thy guardian care; that we may be shielded from the evils which assault the body, and be kept pure from all thoughts that harm and pollute the soul: through Jesus Christ our Lord. *Amen.*

Third Sunday in Lent—Oculi.

THE GOSPEL, *St. Luke* xi. 14–28.

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

The Epistle, *Eph.* v. 1–9.

Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth.

The Collect.

Almighty God, who hast been the hope and confidence of Thy people in all ages; mercifully regard, we beseech Thee, the prayer with which we cry unto Thee out of the depths, and stretch forth the right hand of Thy majesty for our salvation and defence: through Jesus Christ our Lord. *Amen.*

Fourth Sunday in Lent—Lecture.

The Gospel, *St. John.* vi. 1–14.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith

unto him, There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men set down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The Epistle, *Gal.* iv. 21–31.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free.

The Collect.

O Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; enter not into judgment with Thy servants, we beseech Thee, but be pleased of Thy great kindness to grant, that we who are now righteously afflicted and bowed down by the sense of our sins,

may be refreshed and lifted up with the joy of Thy salvation: through Jesus Christ our Lord. *Amen.*

Fifth Sunday in Lent—Judica.

THE GOSPEL, *St. John* viii. 46–59.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

THE EPISTLE, *Heb.* ix. 11–15.

But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot

to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Collect.

Almighty and most merciful God, who hast given Thy Son to die for our sins, and to obtain forgiveness and redemption for us through His own blood; let the merit of this spotless sacrifice, we beseech Thee, purge our consciences from dead works, that we may serve Thee, the living God, and receive the promise of eternal inheritance in Christ Jesus our Lord: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Sixth Sunday in Lent—Palm Sunday—Palmarum.

[During the Holy Week, there should be Divine Service every day; in which case, the entire gospel history of Christ's Passion and Death should be read.]

The Gospel, *St. John* xii. 1–16.

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because

that by reason of him many of the Jews went away, and believed on Jesus. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

THE EPISTLE, *Phil.* ii. 5–10.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

THE COLLECT.

ALMIGHTY and everlasting God, whose Son, our Saviour Jesus Christ, for an example of humility to the world, took upon Him our flesh and endured the passion of the cross; mercifully grant, we beseech Thee, that we may be counted worthy to have part, both in the fellowship of His sufferings and in the glorious power of His resurrection: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Good Friday.

THE GOSPEL, *St. John* xix. 1–37.

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again,

and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place, called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be ful-

filled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

The Epistle, *Heb.* x. 1–25.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offer-

ing for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Collect.

O righteous and holy God, who hast manifested toward us Thine unfathomable love, in not sparing Thine own Son, but delivering Him up for us all; by the memory of His bitter death, by the awful mystery of His sorrows in the garden and upon the cross, we humbly beseech Thee to have mercy upon us and upon all men, and to make known Thy saving health among the nations, that He may see of the travail of His soul and be satisfied: to whom with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Easter Eve.

THE GOSPEL, *St. Matt.* xxvii. 57–66.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

THE EPISTLE, 1 *Pet.* iii. 17–22.

For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

The Collect.

O Almighty God, who, by the descent of our Saviour Jesus Christ into hell, and His rising again from the dead, hast given assurance that the spirits of those who sleep in Him do abide in joy and felicity; grant unto us, we beseech Thee, such steadfast faith and lively hope, that we may purify ourselves as He is pure; and that we, with Thy whole redeemed church, may speedily attain unto the resurrection of the dead, when our mortal bodies shall put on immortality and incorruption, and we shall be changed into the likeness of His glorious body; who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Easter Day.

The Gospel, *St. John* xx. 1–10.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

The Epistle, *Col.* iii. 1–11.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection

on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

The Collect.

Almighty God, who through the resurrection of Thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; assist and support in us, we beseech Thee, the aspirations of Thy heavenly grace, that dying unto sin always, and living unto righteousness, we may at last triumph over death and the grave, in the full image of our risen Lord: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Monday in Easter Week.

The Gospel, *St. Luke* xxiv. 13–35.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name

was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

The Epistle, *Acts* x. 34–43.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all: that word, I say, you know, which was published throughout all Judea, and began from Galilee,

after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

The Collect.

Almighty God, who from the tomb of our Lord Jesus Christ hast caused the light of Eternal Life to shine upon the world; be pleased, at this season of solemn joy, to shed abroad Thy love in our hearts by the Holy Ghost, and to inflame them with heavenly desires; that we may continually seek the things which are above, where Christ sitteth at Thy right hand, and so, abiding in purity of heart and mind, may at length attain unto Thine everlasting kingdom, there to dwell in the glorious light of Thy presence, world without end: through the same Jesus Christ our Lord. *Amen.*

First Sunday after Easter—Quasimodogeniti, or Dominica in Albis.

The Gospel, *St. John* xx. 19–31.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad,

when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The Epistle, 1 *John* v. 4–12.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

THE COLLECT.

ALMIGHTY God, who hast brought again from the dead our Lord Jesus, the glorious Prince of salvation, with everlasting victory over hell and the grave; grant unto us power, we beseech Thee, to rise with Him to newness of life, that we may overcome the world with the victory of faith, and have part at last in the resurrection of the just: through the merits of this same risen Saviour, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Second Sunday after Easter—Misericordias Domini.

THE GOSPEL, *St. John* x. 11–16.

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE EPISTLE, 1 *Pet.* ii. 20–25.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should

live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Collect.

O God, who, of Thine abundant mercy, hast begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; let Thy great love constrain us, we beseech Thee, to rise up, forsake all, and follow Him; that as we have been redeemed by His blood, so we may walk also in the light of His holy example, and be joined to Him evermore as the Shepherd and Bishop of our souls: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Third Sunday after Easter—Jubilate.

The Gospel, *St. John* xvi. 16–22.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

THE EPISTLE, 1 *Pet.* ii. 11–19.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

THE COLLECT.

GOD of all truth and grace, who hast caused the Sun of Righteousness to arise upon a dark and benighted world, in bringing up Thy Holy One from the grave; be pleased graciously so to illuminate the souls of Thy people with the beams of heavenly wisdom, that they may continually walk in Thy light, and know both to avoid evil and to follow after that which is good: through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Fourth Sunday after Easter—Cantate.

THE GOSPEL, *St. John* xvi. 5–15.

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send

him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Epistle, *St. James* i. 16–21.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Collect.

O God, the Father of lights, from whom cometh down every good and perfect gift, and who art Thyself the only satisfying portion of the souls which Thou hast made; grant us grace, we beseech Thee, to raise our thoughts and affections from earth to heaven, and to breathe continually after Thy presence; that so, in the midst of all worldly vanity and change, our hearts may surely there be fixed, where alone are to be found true joys and everlasting peace: through Jesus Christ our Lord. *Amen.*

Fifth Sunday after Easter—Rogate.

THE GOSPEL, *St. John* xvi. 23–33.

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

THE EPISTLE, *St. James* i. 22–27.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Collect.

Vouchsafe unto us, O Lord, the inspirations of Thy salutary grace, and quicken us according to Thy word; that knowing what is right, and approving that which is good, we may, by patient continuance in well-doing, seek for glory and honor and immortality; and so finally, having escaped the corruption that is in the world through lust, find an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Ascension Day.

The Gospel, *St. Mark* xvi. 14–20.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

The Epistle, *Acts* i. 1–11.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them

forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Collect.

Almighty and everlasting God, who on this day didst glorify Thy Son Jesus, by receiving Him up into heaven, and setting Him at Thine own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; work in us, we beseech Thee, such firm and abiding faith in this mystery as may raise us in heart and mind above all things here below, to dwell with Christ in heavenly places, and to possess in Him our true life; so that when He shall appear again, according to His word, we also may appear with Him in glory everlasting: to whom, with Thee and the Holy Ghost, be all worship and praise, world without end. *Amen.*

Sunday after Ascension Day—Exaudi.

THE GOSPEL, *St. John* xv. 26 — xvi. 1.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended.

THE EPISTLE, 1 *Pet.* iv. 7–11.

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

THE COLLECT.

O GOD, the King of glory, who through the Resurrection and Ascension of our Lord Jesus Christ, hast opened the kingdom of heaven to all believers; leave us not orphans, we beseech Thee, in our weary mortal state, but send unto us the Holy Ghost, the Comforter; who may guide us always in the way of truth and peace, and bring us in the end to those mansions of rest in which Christ now dwells and reigns: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Whitsunday—Pentecost.

THE GOSPEL, *St. John* xiv. 15–31.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

THE EPISTLE, *Acts* ii. 1–11.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from

heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE COLLECT.

GOD of all peace and consolation, who didst gloriously fulfil the great promise of the Gospel, by sending down Thy Holy Ghost on the day of Pentecost, to establish the Church as the home of His continual presence and power among men; mercifully grant unto us, we beseech Thee, this same gift of the Spirit, to renew, illuminate, refresh, and sanctify our dying souls, to be over us and around us like the light and dew of heaven, and to be in us evermore as a well of water springing up into everlasting life: through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, ever one God, be honor and glory, world without end. *Amen.*

Whitmonday.

THE GOSPEL, *St. John* iii. 16–21.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He

that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

The Epistle, *Acts* x. 34–48.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all: that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Collect.

Most glorious and blessed God, who, through the Holy Ghost, hast made Thy One Catholic Church to be the

Body of Christ, the fulness of Him that filleth all in all; we humbly beseech Thee to grant unto us, and to all Thy people, such strong and steadfast faith in this great mystery of grace, that being safely defended from all heresy and schism, we may ever abide in the unity of the Spirit, and so grow up into Him in all things which is the Head, even Christ: to whom, with Thee and the Holy Ghost, ever one God, be all honor and praise, world without end. *Amen.*

Trinity Sunday.

THE GOSPEL, *St. John* iii. 1–15.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The Epistle, *Rev.* iv. 1–11.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The Collect.

O God, the Creator and Saviour of the world, who hast made Thyself known in the work of man's redemption, as the Mystery of the ever adorable Trinity, Father, Son, and Holy Ghost, Three in One and One in Three; reveal in us, we beseech Thee, the full power of this faith, into which we have been planted by baptism; that being born of water and of the Spirit, we may by a life of holiness be formed into Thine image here, and rise to Thy blissful presence hereafter: there to join, with the song of the seraphim, in praising Thee, world without end. *Amen.*

First Sunday after Trinity.

THE GOSPEL, *St. Luke* xvi. 19–31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

THE EPISTLE, 1 *John* iv. 7–21.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we

love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Collect.

O God, the strength of all them that put their trust in Thee, who hast not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ; because through the weakness of our mortal nature we can do no good thing without Thee, we beseech Thee to grant us the help of Thy grace, and to breathe into us that divine charity which is the fulfilling of the law; that in keeping Thy commandments we may please Thee both in will and deed, and be counted worthy, after the sufferings of this life, to reign with Christ in heaven: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen*

Second Sunday after Trinity.

The Gospel, *St. Luke* xiv. 16–24.

Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I

have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

The Epistle, 1 *John* iii. 13–24.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

The Collect.

Almighty and everlasting God, the source of all life and joy, who, by the glad sound of the gospel, hast called us to have part in Thy kingdom and glory; shine power-

fully into our hearts, we beseech Thee, by Thy word and Spirit, and draw us with the cords of Thy constraining grace; that we may heartily choose that good part which shall not be taken away from us, and give all diligence to make our calling and election sure: through Jesus Christ our Lord. *Amen.*

Third Sunday after Trinity.

The Gospel, *St. Luke* xv. 1–10.

Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

The Epistle, 1 *Pet.* v. 5–11.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the

God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

THE COLLECT.

O GOD, the Lord, strong to deliver and mighty to save, who hast been the refuge and dwelling-place of Thy people in all generations; perfect and fulfil in us, we beseech Thee, the work of Thy converting grace, and be pleased to confirm us in every good purpose and deed; that having been called into the way of righteousness, we may have power to continue steadfastly in the same until the day of Jesus Christ: to whom, with Thee and the Holy Ghost, be all honor and praise, world without end. *Amen.*

Fourth Sunday after Trinity.

THE GOSPEL, *St. Luke* vi. 36–42.

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE EPISTLE, *Rom.* viii. 18–23.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

THE COLLECT.

O GOD, whose favor is life, and in whose presence there is fulness of peace and joy; vouchsafe unto us, we beseech Thee, such an abiding sense of the reality and glory of those things which Thou hast prepared for them that love Thee, as may serve to raise us above the vanity of this present world, both in its pleasures and in its necessary trials and pains; so that under Thy guidance and help all things here shall work together for our everlasting salvation: through Jesus Christ our Lord. *Amen.*

Fifth Sunday after Trinity.

THE GOSPEL, *St. Luke* v. 1–11.

And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should

come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Epistle, 1 *Pet.* iii. 8–15.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

The Collect.

Cause Thy Church to arise and shine, O Lord, and let her ministers be clothed with righteousness and salvation; that Thy word which is in their hands may not return unto Thee void, but have free course and be glorified in the world; prospering in the thing whereunto Thou hast sent it, and prevailing mightily to turn men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Sixth Sunday after Trinity.

THE GOSPEL, *St. Matt.* v. 20–26.

For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

THE EPISTLE, *Rom.* vi. 3–11.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

THE COLLECT.

ALMIGHTY and everlasting God, through whose mercy we are saved by the washing of regeneration and renewing of the Holy Ghost; let this grace reign in us, we beseech Thee, as the power of a new heavenly life; whereby denying ungodliness and worldly lusts, we may live soberly, righteously, and godly, in this present world; looking for the glorious appearing of our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Seventh Sunday after Trinity.

THE GOSPEL, *St. Mark* viii. 1–9.

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

THE EPISTLE, *Rom.* vi. 19–23.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members

servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The Collect.

Almighty God, the Former of our bodies and Father of our spirits, in whom we live, move, and have our being; shed abroad Thy love in our hearts, we beseech Thee, and cause the comfort of Thy heavenly grace to abound in us, as the earnest and pledge of joys to come; that casting away all anxious thought for the transitory things of this world, we may seek first Thy kingdom and righteousness, and labor only for that meat which endureth unto everlasting life: through Jesus Christ our Lord. *Amen.*

Eighth Sunday after Trinity.

The Gospel, *St. Matt.* vii. 15–21.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Epistle, *Rom.* viii. 12–17.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of

God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The Collect.

O God, who hast given unto us exceeding great and precious promises, that by them we might be partakers of the divine nature, having escaped the corruption that is in the world through lust; enable us, we beseech Thee, with all diligence to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity; that, these things being in us, and abounding, we may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Ninth Sunday after Trinity.

The Gospel, *St. Luke* xvi. 1–9.

And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the

unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The Epistle, 1 *Cor.* x. 1–13.

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Collect.

O Lord God, our Sun, by whom light is sown for the righteous, and gladness for the upright in heart; illuminate our minds, we beseech Thee, by Thy heavenly grace, and fill them with the pure wisdom which cometh from above; that we may walk before Thee in simplicity and godly sincerity all our days, not taking counsel of the world or of the flesh, but aiming and endeavoring in all things only to know and do Thy will: through Jesus Christ our Lord. *Amen.*

Tenth Sunday after Trinity.

THE GOSPEL, *St. Luke* xix. 41–47.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him.

THE EPISTLE, 1 *Cor.* xii. 1–11.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities or operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

THE COLLECT.

O GOD, the Father of our Lord Jesus Christ, who hast called us to renounce and forsake the world, in the service

of our once crucified but now risen and gloriously exalted Saviour; be pleased, we beseech Thee, graciously so to unite our souls to Him by holy sympathy and love, that we may offer ourselves, in fellowship with His cross, a willing sacrifice to Thee on the altar of the gospel, and count it all joy to suffer for his name: who liveth and reigneth, with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Eleventh Sunday after Trinity.

The Gospel, *St. Luke* xviii. 9–14.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Epistle, 1 *Cor.* xv. 1–11.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due

time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

THE COLLECT.

O GOD, the High and Holy One, who inhabitest eternity, and dwellest with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones; glorify Thy grace, we beseech Thee, in the midst of our manifold infirmities and sins, and through all temptation hold us up by Thy mighty hand; that the trial of our faith, being much more precious than gold that perisheth, though it be tried with fire, may be found unto praise, and honor, and glory, at the appearing of Jesus Christ: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Twelfth Sunday after Trinity.

THE GOSPEL, *St. Mark* vii. 31–37.

And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The Epistle, 2 *Cor.* iii. 4–11.

And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

The Collect.

O God, who didst will Thine Only Begotten Son to learn obedience by the things which He suffered, that being thus made perfect He might become the Author of eternal salvation unto all that obey Him; work in us, we beseech Thee, such inward conformity with His holy patience, as may cause us to have part also in His glorious power; that so, walking not after the flesh but after the Spirit, we may be able to serve Thee all our days in newness of mind and life: through Jesus Christ our Lord. *Amen.*

Thirteenth Sunday after Trinity.

The Gospel, *St. Luke* x. 23–37.

And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do

to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Epistle, *Gal.* iii. 16–22.

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Collect.

Almighty and Everlasting God, whose faithfulness reacheth unto the clouds, and whose mercy endureth for ever; be pleased to confirm and fulfil in us, we humbly beseech Thee, the covenant of Thy grace, made sure from the beginning of the world in Christ Jesus our Lord; that we may be found in Him, not having our own righteousness which is of the law, but that which is through the faith of Christ, even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Fourteenth Sunday after Trinity.

The Gospel, *St. Luke* xvii. 11–19.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The Epistle, *Gal.* v. 16–24.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh

are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The Collect.

O God, who hast delivered us from the power of darkness and translated us into the kingdom of Thy dear Son, in whom we have redemption through His blood, even the forgiveness of sins; enable us by Thy grace, we earnestly beseech Thee, so to walk in the Spirit that we may not fulfil the lusts of the flesh; considering ourselves to be dead henceforth unto sin, but alive unto God through Jesus Christ our Lord: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Fifteenth Sunday after Trinity.

The Gospel, *St. Matt.* vi. 24–34.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in

all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Epistle, *Gal.* v. 25—vi. 10.

If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

The Collect.

O God, our Father in heaven, in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore; mercifully fix our hearts on things above, and free them from all undue care and thought for the things of the present transitory world; that whilst we are here in the body, we may sow, not to the flesh, but to the Spirit, and in the end reap life everlasting: through Jesus Christ our Lord. *Amen.*

Sixteenth Sunday after Trinity.

THE GOSPEL, *St. Luke* vii. 11–17.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

THE EPISTLE, *Eph.* iii. 13–21.

Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

THE COLLECT.

O GOD, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; we beseech Thee, according to the riches of Thy glory, to

strengthen us with might by Thy Spirit in the inner man, that Christ may dwell in our hearts by faith; so that, being rooted and grounded in love, we may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Seventeenth Sunday after Trinity.

THE GOSPEL, *St. Luke* xiv. 1–11.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE EPISTLE, *Eph.* iv. 1–6.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Collect.

Almighty and everlasting God, who didst send Thy Son into the world, not to be ministered unto, but to minister, and to give his life a ransom for many; dispose and assist us by Thy grace, most heartily we beseech Thee, to follow the example of His great humility and heavenly-minded love; that with all lowliness and meekness, and patient continuance in good works, we may adorn the Gospel of God our Saviour, and possess in our souls that true peace which the world can neither give nor take away: through Jesus Christ our Lord. *Amen.*

Eighteenth Sunday after Trinity.

The Gospel, *St. Matt.* xxii. 34–46.

But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

THE EPISTLE, 1 *Cor.* i. 4–9.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

THE COLLECT.

ALMIGHTY GOD, our heavenly Father, who hast given unto us all things that pertain unto life and godliness through the glorious revelation of the Gospel; cause Thy word to dwell in us richly, we beseech Thee, and fill us with the knowledge of Thy will in all wisdom and spiritual understanding, that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, through Jesus Christ our Lord. *Amen.*

Nineteenth Sunday after Trinity.

THE GOSPEL, *St. Matt.* ix. 1–8.

And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy

bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

The Epistle, *Eph.* iv. 17–32.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Collect.

O Lord, our Maker and Redeemer, the Holy One of Israel, who hast stretched forth the heavens, and laid the foundations of the earth; be pleased graciously to confirm and carry forward Thy glorious work of salvation in our hearts, causing old things to pass away and all things to become new; that looking always above and beyond this world, we may have our conversation in heaven, from

whence also we look for the Saviour, the Lord Jesus Christ: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Twentieth Sunday after Trinity.

THE GOSPEL, *St. Matt.* xxii. 1–14.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE EPISTLE, *Eph.* v. 15–21.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual

songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Collect.

O God, the Father everlasting, whom the glorious hosts of heaven obey, and in whose presence patriarchs, prophets, apostles, martyrs, with all the spirits of the just made perfect, continually do live; fix the eye of our faith, we beseech Thee, with clear and full vision, on the great cloud of witnesses with which we are thus compassed about in the heavenly world; that laying aside every weight, and the sin which doth so easily beset us, we may run with patience the race that is set before us, and obtain at last the crown of everlasting life: through Jesus Christ our Lord. *Amen.*

Twenty-First Sunday after Trinity.

The Gospel, *St. John* iv. 46–54.

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

THE EPISTLE, *Eph.* vi. 10–20.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

THE COLLECT.

ALMIGHTY and most merciful God, whose name is a strong tower, into which the righteous runneth and is safe; lift up the standard of Thy Spirit, we beseech Thee, against the power of the enemy coming in upon us like a flood, and clothe us with the full armor of righteousness on the right hand and on the left; that we may be able to fight manfully the good fight of faith, and so finish our course with joy, in the great day when Christ, the righteous Judge, shall appear: who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

Twenty-Second Sunday after Trinity.

THE GOSPEL, *St. Matt.* xviii. 21–35.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until

seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Epistle, *Phil.* i. 3–11.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Collect.

O God, by whose wise and righteous order the whole creation groaneth and travaileth in pain together until now, as having been made subject to vanity by reason of sin; graciously help the infirmities of Thy people, we humbly beseech Thee, and raise them up through the strong power of Christian hope; that we also, who have received the firstfruits of the Spirit, may not seek our rest in this mortal state, but inwardly long after that which is far better, to be with Christ in heaven: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Twenty-Third Sunday after Trinity.

The Gospel, *St. Matt.* xxii. 15–22.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Epistle, *Phil.* iii. 17–21.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we

look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Collect.

O God, to whom both power and mercy belong, and who renderest to every man according to his work; give us grace, we beseech Thee, to set Thy presence before us in all our ways, and to seek continually those things which are well pleasing in Thy sight; that we may pass through the world, as pilgrims and strangers, in all holy conversation and godliness, looking for and hastening unto the second advent of the Lord Jesus, when He shall come to be glorified in His saints and admired in all them that believe: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Twenty-Fourth Sunday after Trinity.

The Gospel, *St. Matt.* ix. 18–26.

While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

THE EPISTLE, *Col.* i. 9–14.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins.

THE COLLECT.

ALMIGHTY and most merciful God, who didst cause Thy Son to descend into the bosom of the grave, that He might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage; work in us, we beseech Thee, such holy mortification to all the things of this world, and such lively apprehension of things unseen and eternal, as may prepare us to die without anxiety or dismay, knowing that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens: through Jesus Christ our Lord. *Amen.*

Twenty-Fifth Sunday after Trinity.

THE GOSPEL, *St. Matt.* xxiv. 15–28.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day:

for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

The Epistle, 1 *Thess.* iv. 13–18.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Collect.

Almighty and everlasting God, the Fountain of all life and power, who hast promised to bring up again from the dead the bodies of them which sleep in Jesus; gather not our souls with sinners, we beseech Thee, but make us to be numbered with Thy saints in glory everlasting; that having been joined with them in one communion here, we may also share hereafter their joyful triumph, in the resurrection at the last day: through the same Jesus Christ, our risen and glorified Lord. *Amen.*

Twenty-Sixth Sunday after Trinity.

THE GOSPEL, *St. Matt.* xxv. 31–46.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was ahungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee ahungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was ahungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee ahungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

THE EPISTLE, 2 *Thess.* i. 3–10.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and

faith in all your persecutions and tribulations that ye endure; which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe, (because our testimony among you was believed) in that day

The Collect.

O God, who hast appointed a day in the which Thou wilt judge the world in righteousness, by that man whom Thou hast ordained, giving assurance thereof unto all in that Thou hast raised Him from the dead; grant unto us grace, we beseech Thee, to keep in mind always the power and coming of our Lord Jesus Christ, and to wait continually for His revelation from heaven; that having boldly confessed Him before men, we also may be openly acknowledged and confessed by Him when all flesh shall appear in His presence: to whom, with Thee and the Holy Ghost, be honor and glory, world without end. *Amen.*

Twenty-Seventh Sunday after Trinity.

The Gospel, *St. Matt.* xxv. 1–13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a

cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

The Epistle, 2 *Pet.* iii. 3–14.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

The Collect.

Almighty and everlasting God, by whose word the heavens and the earth, which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men; make us, we beseech Thee, to be such manner of persons in all holy conversation and godliness, as they ought to be who look for such things; that when this frame of nature shall be dissolved, we may be counted worthy to behold and enjoy, according to Thy promise, the new heavens and the new earth, wherein dwelleth righteousness: through the merits and mediation of Thy Son Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

THE REGULAR SERVICE

ON

THE LORD'S DAY.

[Any of the following forms may be used in the Morning Service of the Lord's Day, except on Festival and Communion days, for which special forms are provided. For the other services of Sunday, and those held during the week, free prayers may be used, as the Minister may deem proper.]

I.

Invocation.

After the singing of a short *Anthem* by the Choir, the Minister shall commence the services before the altar with an *Invocation*, as follows:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

O Lord, our God, we lift up our eyes unto the hills from whence cometh our help. Thou only art the fountain of life and peace, and in Thy presence is fulness of joy. Father in heaven, from whom cometh down every good and perfect gift, grant us Thy blessing, and incline Thine ear unto us, as we come before Thee in the solemn service of Thy house. Merciful Saviour, who sittest at the right hand of the Father, and makest intercession for us, fulfil now Thy promise: Where two or three are gathered together in

My name, there am I in the midst of them. O Holy Ghost, the Comforter, help our infirmities, and enable us to worship in the beauty of holiness, through Jesus Christ our Lord. *Amen.*

Confession of Sin.

Dearly beloved in the Lord: Let us humble ourselves before the throne of Almighty God, our heavenly Father, and confess our manifold sins and transgressions with lowly and contrite hearts, that we may obtain forgiveness of the same, remembering the words of His holy Apostle: If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Then the Minister and Congregation shall kneel down, and repeat the following *Confession.*

Almighty and most merciful God, our heavenly Father, we humble ourselves in Thy holy presence under a deep sense of our unworthiness. We have sinned against heaven and in Thy sight. We have come short of Thy glory. We have broken Thy laws. We have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. We have failed in our solemn vows, and there is no health nor soundness in us.

But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the Cross of Thy dear Son. Father in heaven, for His sake, have mercy upon us. Deliver us from the guilt and power of sin. Create in us a clean heart, and renew a right spirit within us, that we may present ourselves a living sacrifice unto Thee, and serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord.

Resp. *Amen.*

Then shall the Minister rise, and pronounce to the Congregation, still kneeling, the following declaration of the remission of sins for Christ's sake.

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe.

Thus saith the Lord: As I live, I have no pleasure in the death of the sinner, but that he may turn from his way and live. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, believe in the Lord Jesus Christ, and are resolved to walk in newness of life, I announce and declare, by the authority and in the name of Christ, as His minister, that your sins are forgiven in heaven, according to His promise in the Gospel, through the perfect merit of Jesus Christ our Lord.

Resp. *Amen.*

Or this:

ALMIGHTY God, who desireth not the death of the sinner, but rather that he may turn from his wickedness and live, and who gave His Son Jesus Christ as a sacrifice and propitiation for the sins of the whole world; have mercy upon you, absolve you from all sin, establish you in His grace, grant unto you His Holy Spirit, and bring you to life everlasting, through Jesus Christ our Lord.

R. *Amen.*

M. Peace be with you.

R. *Amen.*

PROFESSION OF FAITH.

Here the Congregation shall rise, and follow the Minister in repeating the *Apostles' Creed.*

WE believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

We believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and the life everlasting. *Amen.*

M. Lord, we believe.

R. *Help Thou O Lord, our unbelief!*

M. Praise ye the Lord.

R. *The Lord's name be praised!*

Thanksgiving and Praise.

Then shall the whole Congregation and Choir sing or chant a *Psalm*, the *Te Deum* (p. 23), or the *Gloria in Excelsis* (p. 22.)

Scripture Lessons and Collect.

Then shall the Minister read the *Gospel* and *Epistle* of the day, from Part II., commencing thus: The Gospel (The Epistle) for the day (*here name the Sunday*), is recorded in (*here name the place*). After the reading, he shall offer the corresponding *Collect*, and then repeat the Minor Doxology, the Choir or Congregation responding, as follows:

M. Glory be to the Father, and to the Son, and to the Holy Ghost:

R. *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

M. The Lord be with you.

R. *And with thy spirit.*

General Petition.

M. Let us pray.

Almighty and eternal God, we adore Thee as the God and Father of our Lord and Saviour Jesus Christ, and

unite with angels and archangels around Thy throne, with the glorious company of the patriarchs, prophets, apostles, martyrs and saints in heaven, as well as with Thy militant Church upon earth, in ascribing unto Thee honor and blessing, thanksgiving and praise. Holy, holy, holy is the Lord God of Hosts: heaven and earth are full of the majesty of Thy glory. Thou hast created us in Thine own image; Thou hast redeemed us with the precious blood of Thy Son; Thou hast sanctified us by Thy Spirit, and called us out of darkness into Thy marvellous light. Grant, we beseech Thee, that at all times we may be duly sensible of these unspeakable mercies, and manifest our gratitude not only with our lips, but also in our lives, by surrendering ourselves to Thy service, and walking before Thee in righteousness and holiness all our days. Deliver us more and more from the bondage of sin and error, from the power of the flesh, the corruption of the world, and the temptation of the devil. Give unto us the faith which worketh by love; the hope that maketh not ashamed; the charity that never faileth; confidence in Thee that shall never be shaken; patience that shall never faint; courage that shall always be ready to confess Christ, and to fight under His banner against the powers of darkness; so that we may live in Thy fear, die in Thy peace, rest in hope, and attain to the resurrection of the saints, through the infinite merits of Jesus Christ our Lord.

R. *Amen.*

O Lord God Almighty, King of saints, who hast chosen Zion for Thy habitation and Thy rest for ever; regard, we beseech Thee, with Thy special favor and benediction, Thy holy Church in all lands and nations. Pour out Thy Spirit upon Thy ministering servants, that they may truly be the salt of the earth, and the light of the world; and after having turned many to righteousness, may shine as

the brightness of the firmament, and as the stars for ever. Bless Thy people with all spiritual blessings, and grant that they may daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Heal all divisions and distractions among believers; and so unite them in truth and love, that they may be of one heart and of one soul, keeping the unity of the Spirit in the bond of peace. Extend the borders of Thy kingdom, and give to Thy Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. Hasten the time, when at the name of Jesus every knee shall bow, and every tongue confess that He is Lord to the glory of God the Father.

R. *Amen.*

Almighty God, the supreme Ruler of heaven and earth, the King of kings and Lord of lords, who dost from the throne of Thy majesty behold the nations of the earth, look down in mercy, we beseech Thee, upon the land in which we dwell. Bless thy servants, the President of the United States, and the Governor of this Commonwealth, our public councils and all that are in authority; that they may rule in Thy fear, and that we may lead a quiet and peaceable life in all godliness and honesty. Be pleased to continue the rich favors which Thou hast bestowed upon this nation, and make us duly grateful for them. Increase and preserve to our use the kindly fruits of the earth. Prosper every useful and honest occupation. Shed down the healthful influences of Thy Spirit upon all schools and seminaries of learning. Preserve us from pestilence and famine, from war and rebellion, from distraction and dissension, and from every national sin and calamity. Make us an example of righteousness in the world, and an instrument in Thy hand to spread the Gospel among the nations of the earth, until all kingdoms and dominions shall be given to the people

of the saints of the Most High, whose kingdom is an everlasting kingdom.

R. *Amen.*

Most merciful Father, Thou fountain of all blessings and giver of every good and perfect gift, we commend to Thy care and benediction all classes and conditions of men. Remember them according to their several wants and necessities, and grant unto them the knowledge of Thy saving truth as it is in Jesus. Especially do we beseech Thee to look down in compassion upon all widows and orphans, all prisoners and captives, all sick and dying persons, and upon all those that are in any way afflicted and distressed, or persecuted for righteousness' sake; grant unto them repentance and faith, the ornament of a meek and quiet spirit, patience and resignation to Thy good and holy will, the rich comfort of Thy grace in this life, and an eternal weight of glory in the great day of our Lord and Saviour Jesus Christ.

R. *Amen.*

Our Father, &c,

R. *Amen.*

Singing of a Hymn.

Then the Minister shall give out a *Hymn*, in the usual manner, and ascend the pulpit.

The Sermon.

The Minister shall now proceed to preach the *Sermon*, which on ordinary occasions should not exceed forty minutes. The text may be taken from the Gospel or the Epistle for the day, or may be selected from any portion of the canonical Scriptures. It is advisable, however, also in the latter case, to follow the order either of the Christian year, or of the Bible, or of the Catechism.

Prayer after the Sermon.

After the sermon, the Minister may offer a free prayer, with special reference to the subject of his discourse and the wants of the congregation; or, if he prefer, he may use the following or a similar form.

Let us pray.

Almighty God, our heavenly Father, we render Thee hearty thanks that Thou hast permitted us once more to enter the courts of Thy sanctuary, to hear Thy word, to sing Thy praise, to enjoy the communion of saints, and to be built up in our most holy faith on the foundation of the apostles and prophets. Accompany, we beseech Thee, with Thy heavenly benediction the truth which has been preached unto us this day, that as good seed in good ground, it may take root, grow up and bring forth fruit in due season to the honor of Thy great name. Continue to us the use of the precious means of grace, and grant that we all who are now assembled in Thy sanctuary on earth may be numbered with the saints in glory everlasting, and render hallelujah and praise unto Thee, the Father, the Son, and the Holy Ghost, blessed for evermore.

R. *Amen.*

Hymn and Benediction.

Then shall the collection be taken up, and after the singing of the concluding hymn, the Minister shall dismiss the Congregation with the Mosaic or Apostolic *Benediction.*

II.

Invocation.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. *Amen.*

Let us pray.

Almighty and most merciful God, Father of our Lord Jesus Christ, who sittest on a throne of glory, surrounded by the hosts of heaven, and yet delightest to dwell with him who is of an humble and a contrite heart; inspire us, we beseech Thee, with a solemn sense of Thy presence, and fill us with the Holy Ghost, that we may worship Thee in spirit and in truth; and let the words of our mouths, and the meditation of our hearts be acceptable in Thy sight, O Lord, our Strength, and our Redeemer. *Amen.*

Here a Psalm or Hymn shall be sung, and a portion of Scripture read.

General Petition.

Almighty and everlasting God our heavenly Father, from whom cometh down every good and perfect gift, we present ourselves before Thee in the name of Thy dear Son, Jesus Christ our Lord, with a deep sense of our unworthiness and guilt, but also with a filial confidence in Thine infinite mercy. Grant us, we beseech Thee, the remission of all our sins, and make us to know the blessedness of the man to whom the Lord imputeth not iniquity. Create in us a clean heart, and renew a right spirit within us. Impart unto us the power of that faith which overcometh the world, the flesh and the devil. Fill our hearts with love to God, and charity to our fellow-men. Establish in us the hope of everlasting glory. Strengthen

us by Thy Spirit unto every good word and work, and make us to grow daily in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and for ever.

R. *Amen.*

O Thou God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, grant, we beseech Thee, Thy blessing upon the Church which He has redeemed with His most precious blood. Illuminate her ministers with true knowledge and understanding of Thy word. Send down the healthful influences of Thy grace upon her congregations. Make her strong and mighty against all heresy and schism, against all error and corruption. Clothe her with the beauty of holiness and peace. Enlarge her borders, and hasten the day when the whole world shall be filled with Thy glory, and when those who sit in the region and shadow of death shall know and worship Thee the only true God, and Jesus Christ whom Thou hast sent.

R. *Amen.*

Almighty God, Thou King of kings and Lord of lords, from whom proceedeth all power and authority in heaven and on earth, most heartily we beseech Thee to look with favor upon Thy servants, the President of the United States, the Governor of this Commonwealth, our legislators and judges, and all civil rulers. Imbue them with the spirit of wisdom, truth, and mercy; and so rule their hearts, and bless their endeavors, that law and order, justice and peace, may everywhere prevail. Preserve us from public calamities, from famine and pestilence, from war and rebellion, but especially from national sins and corruption, and make us great and strong in the fear of God and the love of righteousness. Bless all the nations of the earth, and let the time soon come, when Jesus Christ shall reign King of nations as He now reigns King of saints.

R. Amen.

O God, the Creator and Preserver of all mankind, we implore Thy mercy in behalf of all classes and conditions of men. Look down in compassion upon all who are in circumstances of affiiction and distress, whether in mind, body, or outward estate; and grant that the chastisement of Thy hand may yield the peaceable fruit of righteousness unto them who are exercised thereby. Remember in mercy all who suffer persecution for truth and righteousness' sake; give unto them the spirit of Thy martyrs; strengthen their faith and patience, that they may receive at last the crown of life. Be a friend to the poor and needy, a father to the fatherless, and a husband to the widow; feed the hungry, and clothe the naked; protect those who are in danger either by land or by water; visit the prisoner in his captivity; relieve the slave and the oppressed, and comfort the sick and the dying. Do good unto all men, especially unto them that believe.

Hear us, O merciful Father, in these our supplications, for the sake of Thy dear Son, Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honor and glory, world without end.

R. *Amen.*

Here a Psalm or Hymn shall be sung.

Sermon.

After the sermon, the Minister shall offer a free prayer, or the Apostles' Creed and the Lord's Prayer, or the following thanksgiving:

Almighty God, Father of all mercies, we, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men. We praise Thee for our creation, preservation, and all the blessings of this life; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for

the hope of glory. And we beseech Thee, give us a due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end.

R. *Amen.*

Almighty God, who hast given us grace at this time with one accord to make our common supplication unto Thee, and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them, granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

R. *Amen.*

Hymn and Benediction.

III.

Invocation.

Almighty God, our heavenly Father, Thou art a great God, and a great King, worthy to be feared and had in reverence of all them that are about Thee. Let a sense of Thy presence, and of the awful majesty of Thy glory, possess our spirits, we humbly entreat Thee, as we attempt thus to engage in Thy solemn worship. May we have power to draw nigh to Thee with a true heart, and in full assurance of faith; that it may please Thee at the

same time to draw nigh to us, and fill us with the consolations of Thy heavenly grace, through the infinite merits of Thy Son, our Lord and Saviour Jesus Christ. *Amen.*

General Petition.

Almighty and most holy God, who art of purer eyes than to behold iniquity, and in whose sight even the heavens are not clean, we acknowledge ourselves unworthy of the privilege we enjoy, in being permitted to tread Thy courts and to call upon Thy name. We have sinned against Thee, and have broken Thy law, which is holy, just, and good, doing what we ought not to have done, and leaving undone that which it was our duty to do. We have erred and strayed from Thy ways like lost sheep. Enter not into judgment with us, O Lord, but look upon us mercifully in Christ, who is the propitiation for our sins, and in whom Thou hast declared Thyself to be ever well pleased. For the sake of His holy life, His precious death and burial, His glorious resurrection and ascension, have mercy upon us, O God the Father of heaven, have mercy upon us miserable sinners. Lamb of God, that takest away the sin of the world, have mercy upon us. Son of God, Redeemer of the world, have mercy upon us, and grant us Thy peace.

Out of the depths have we cried unto Thee, O Lord. Lord, hear our voice; let Thine ears be attentive to the voice of our supplications. If Thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. We wait for the Lord; our soul doth wait, and in His word do we hope. Let Israel hope in the Lord; for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.

O God of our salvation, who hast so loved the world as to send into it Thine only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; vouchsafe unto us the aid of Thy Holy Spirit, that we may be firmly assured of this mystery of grace, and cleaving to it always with true faith, may be enabled to cleanse ourselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, following those who through faith and patience inherit the promises. Forgetting those things which are behind, and reaching forth unto those things which are before, may we press toward the mark for the prize of the high calling of God in Christ Jesus. So order the course of Thy providence toward us that all things may work together for our good, and minister to our growth in righteousness and grace. Help us rightly to understand, and wisely to improve, the lessons of heavenly wisdom which are set before us every day in the divine administration of this present world. But especially enable us, through the aid of Thy Spirit, so to use the means of salvation we enjoy in the Church, that we may be delivered from the power of our sins, and be strengthened with all might in the inner man unto every good word and work. Make us equal to all duties and trials. Help us to overcome the world. Subdue Satan under our feet. Hold Thou us up in our goings, and lead us by Thy hand in the way in which we ought to walk, that we come not short of Thy glory, and that no man take from us our crown. And finally, when we shall thus have endured to the end, through the power of Thy victorious grace, grant, O most merciful Father, that we may die in peace, and that so an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

O God, the fountain of all truth and grace, regard in mercy, we beseech Thee, the kingdom of Thy dear Son.

Cause Thy face to shine upon Thy holy Catholic Church in all lands, that she may speedily become the joy and praise, the peace and salvation of the whole earth. Clothe her ministers with righteousness and truth. Bring to an end the disorders and divisions, the heresies and schisms, which still mar her communion. Restore, O Lord, the captivity of Jacob. Let Zion arise and shine, that the Gentiles may come to her light, and kings to the brightness of her rising. Let no weapon prosper that is formed against the Church. Encourage the hearts, and strengthen the hands of Thy faithful people in every place. Be merciful unto us, O God of our salvation, and cause Thy face to shine upon us; that Thy way may be known upon the earth, and Thy saving health among all nations. All this we beg, for the sake of Thy Son, our Lord and Saviour Jesus Christ.

Almighty and everlasting God, the high and mighty Ruler of the universe, most heartily we beseech Thee with Thy favor to behold and bless Thy servant, the President of the United States, and all others in authority. Inspire our rulers with wisdom. Direct and control our public counsels, that we may be defended from sin, which is a reproach to any people, and exalted by righteousness among the nations of the earth. Lift up the standard of Thy Spirit against all ungodliness, and shed down upon us the healthful influences of Thy grace, that pure and undefiled religion may everywhere abound and prevail. Continue unto us the dews and showers of heaven, the fruits of the earth in their season, and all the common blessings of Thy providence. Save us from plague, pestilence, and famine, and from the terrible scourge of war. Set us apart and sanctify us as a people, O Lord, for Thine own praise, and for the service of Thy glorious Gospel throughout the world.

Father of our Lord Jesus Christ, the Father of mercies

and the God of all comfort, we humbly beseech Thee to bless all sorts and conditions of men. Especially we commend to Thy compassionate regard all who are in affliction and distress. Remember in mercy the poor and the needy; the desolate and the oppressed; all such as are in any danger, whether by sea or land; and all who suffer, whether in mind, body, or outward estate. Show pity upon all widows and orphans; upon all prisoners and captives; upon all sick persons, and upon those who are drawing nigh to the gates of death. Grant unto them, O most merciful Father, power to take refuge in Thy holy covenant, and to humble themselves truly under Thy mighty hand; that it may please Thee to lift them up in due time, giving them patience under their sufferings, and a happy issue out of all their afflictions, through Jesus Christ our Lord.

Our Father, &c.

IV.

O Thou most holy and everlasting God, Almighty Father of angels and of men; with all the heavenly hosts, who surround Thy throne and perpetually worship Thee; with all the spirits of the just made perfect, patriarchs, prophets, apostles, and martyrs; with the whole Catholic Church, in heaven and on earth, we, unworthy as we are, unite in rendering and ascribing, as is most justly due, all glory, honor, might, majesty and dominion unto Thee, the only living and only true God.

Thou art the Creator of all things, visible and invisible; the Maker of our bodies and the Father of our spirits; the Fountain of all life and blessedness; the Giver of all our mercies. We bring Thee our humble tribute of

thanks for Thy great goodness. We thank Thee for life, health, and strength, and for the innumerable common blessings which, notwithstanding our sins, we enjoy so richly at Thy hand. But, above all gifts of nature, we would never cease to remember, with the deepest gratitude, the unspeakable gift of Thine only-begotten and well-beloved Son, Jesus Christ our Lord, whom Thou didst send into our lost and miserable world, to become an everlasting Saviour unto all them who put their trust in Him. We thank Thee for His incarnation, His life of suffering, His miracles and divine teachings, His bitter passion on the cross, His resurrection from the dead, His ascension to Thy right hand, His prevailing intercession, the outpouring of the Holy Ghost, and the establishment of the Christian Church, with all her great and precious means of grace.

In view of all these mercies, we confess, O God, our Father, that we have sinned against heaven and in Thy sight, and are not worthy to be called Thy children. We have sinned against light and knowledge. Members of a fallen race, we do by nature the works of iniquity, and there is no health in us. But, blessed be Thy holy name! there is forgiveness with Thee that Thou mayest be feared. Have mercy upon us, O God, according to Thy loving kindness; according unto the multitude of Thy tender mercies, blot out our transgressions. O Thou Lamb of God, that takest away the sin of the world, take away our sins. Purge us from guilt and pollution. Wash us in Thy blood, and we shall be clean. Give us penitent and contrite hearts, and clothe us with the robe of Thy righteousness, that we may rejoice in Thee, the God of our salvation. Enlighten the eyes of our understanding, that we may learn to know Thee aright. Reign in us and rule over us, and bring every thought and feeling into complete captivity to the obedience of faith.

O Thou holy and eternal Spirit, who through all ages workest mightily in the hearts of them that believe, be pleased so to give power to the ministrations of Thy grace, as also to the events of Thy providence, that they may work together for our good, that becoming more and more closely united to our blessed Lord, we may be able to keep up a successful conflict with the powers of evil in ourselves and in the surrounding world, and at last attain, with all saints, unto the resurrection of the just and the joys of Thy heavenly kingdom.

O Thou holy and adorable Son of God, to whom all power in heaven and on earth is committed for the sake of Thy body, the Church, we heartily beseech Thee to open the windows of heaven and pour out a blessing upon her. Plentifully endow Thy servants, who minister in holy things, with the gifts of Thy grace, so that they may rightly dispense Thy word and sacraments unto all the people, to the strengthening of their faith in Thee, and the increase of love toward all men. Heal her divisions and strifes. Bind together her true members with the bands of a never-failing charity. Preserve her safe from heresy and schism. Confound and defeat the machinations of her enemies, and hasten the coming of that day, when every knee shall bow, and every tongue confess Thee to be Lord, to the glory of God the Father.

O Thou, who art the King of kings and Lord of lords, grant, we pray Thee, unto all the rulers and magistrates of this nation, a spirit of wisdom and godly fear. Give us just laws, and let them be justly executed. Restrain the violence of the wicked, and pardon our national sins, that we may escape Thy righteous judgments, and pass the rest of our days in the peaceful enjoyment of Thy favor. Have mercy on the oppressed and broken-hearted. Be a father to the fatherless, the widow's stay, and the stranger's guide. Prepare the dying for death, and im-

part the consolations of Thy heavenly grace unto all the sons and daughters of affliction and sorrow. Touch the hearts of impenitent sinners. Bring back wanderers to Thy fold. Increase the number and holiness of Thine own children, and confirm all baptized persons by Thy grace and Spirit, that, amid the trials and temptations peculiar to their years, they may grow up into the stature of perfect men in Christ Jesus, and gain, with us all, the crown of everlasting life.

All these things we ask in the name of Him, who hath taught us to pray unto Thee, saying:

Our Father, &c.

PRAYERS

FOR THE

FESTIVAL SEASONS.

[The Festival Prayers shall take the place of the General Petition preceding the Sermon in the ordinary service of the Lord's day — the Canticle being *said* or *sung*, instead of the *Invocation*.]

Advent.

CANTICLE.

Sing unto the Lord a new song; and his praise from the end of the earth, ye that go down to the sea, and all that is therein. Let the wilderness and the cities thereof lift up their voice; let the inhabitants of the rock sing, let them shout from the tops of the mountains. Let them give glory unto the Lord, and declare His praise among the heathen.

The Lord hath comforted His people; He hath made bare His holy arm in the eyes of all nations: and all the ends of the earth shall see the salvation of our God.

Say to the daughter of Zion, behold, thy salvation cometh; behold, his reward is with him, and his work before him. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee. Unto you that fear my name shall the Sun of righteousness arise with healing in his wings!

The glory of the Lord shall be revealed, and all flesh shall see it. Death shall be swallowed up in victory, and God will wipe away all tears from our eyes. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation.

Sanctify and prepare yourselves to look upon the glory of our God; for the Lord cometh. Prepare ye the way of the Lord and make his paths straight; let us serve Him with gladness, and come before His presence with singing! Blessed is He that cometh in the name of the Lord!

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end! *Amen.*

Instead of this Canticle, or together with it, the *Benedictus*, or the *Magnificat* (p. 20), may be used.

PRAYER.

Almighty and everlasting God, who by the mouths of Thy prophets and holy men of old, didst proclaim the Advent of Thy Son, our Lord and Saviour Jesus Christ, the Desire of all nations, the Hope of Israel, the Redeemer of the world; aid us, we beseech Thee, at this time, to repent heartily and truly of all our sins, and so to humble ourselves that we may be prepared to receive Him with gladness and join in the cry: Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!

Arise, O Sun of Righteousness, with healing in Thy wings, that the nations which sit in darkness and in the shadow of death may behold Thy light, that all flesh may see the salvation of our God. O Thou true Light, which lightest every man that cometh into the world; shine into our hearts and give us the light of the knowledge of

the glory of God, that beholding Thy glory, we may be changed into the same image from glory to glory, as by the Spirit of the Lord.

Grant us grace, we beseech Thee, to pass the time of our sojourning here in fear, in daily watchfulness and prayer, ever looking forward, and hasting unto the day of Thy second coming, when Thou shalt appear again in the clouds of heaven with all Thy holy angels, to be admired of all them that believe, and dreaded by all them who have not obeyed Thy gospel; so that when Thou dost come in the glory of Thy power, we may be able with all saints to lift up our heads with joy as we behold the fulness of our redemption drawing nigh.

Hear us, O Thou eternal Son of the Father, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Christmas.

CANTICLE.

Behold, I bring you good tidings of great joy; for unto you is born this day a Saviour, which is Christ the Lord!

Glory to God in the highest, and on earth peace, good will toward men! Unto us a Child is born; unto us a Son is given, and the government is upon His shoulder. And His name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

God hath remembered His covenant and sent salvation to His people. When the fulness of time had come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons. Israel is saved by the Lord with an everlasting salvation.

This is the Lord's doing, and it is marvellous in our eyes. This is the day the Lord hath made; we will rejoice and be glad in it. Behold, now is the accepted time! Behold, now is the day of salvation!

Say among the heathen, that the Lord reigneth. Let the heavens rejoice, and let the earth be glad; for He shall judge the world with righteousness and the people with His truth. Blessed is He that cometh in the name of the Lord! Blessed be the kingdom of our father David! Hosanna in the highest!

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end! *Amen.*

PRAYERS.

I.

Almighty God, Father of all mercies, through whose grace we are permitted once more to celebrate the birth of our Lord and Saviour Jesus Christ, we approach into Thy presence at this time with holy joy, to praise and magnify Thy great name for the unspeakable gift of Thy Son, who hath brought life and immortality to light. Thou hast visited and redeemed Thy people, and raised up a horn of salvation for us in the house of Thy servant David, that we, being delivered out of the hand of our enemies, might serve Thee without fear, in holiness and righteousness, all the days of our life. Thou hast gloriously fulfilled Thy promises, given to our first parents after the fall, to the patriarchs, to Moses and the prophets, and to all Thine ancient people, who waited in hope for the salvation of Israel. When the fulness of the time was come, Thou didst send forth Thy Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons and the inheritance of everlasting life.

Truly great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Bestow upon us, O God, a simple, child-like faith, that with the shepherds, and the wise men of the East, we may visit the manger of Bethlehem, there to adore the new-born King of Israel, and offer unto Him the tribute of our hearts. Give us grace to behold the glory shining through the veil of His humanity, the glory of the Only Begotten of the Father, full of grace and truth. May Christ indeed be born in us by the power of the Holy Ghost. And as He, in infinite love to us poor sinners, descended from heaven to earth, and assumed our nature, and became flesh of our flesh and bone of our bone, so may we have power to ascend from earth to heaven, and to be partakers of His divine nature, to the glory of Thy great and adorable name.

Finally, we beseech Thee to extend, through Thy ministering servants, the good tidings of great joy, which we hear this day, and which are for all people, to the uttermost parts of the earth. Let the day-spring from on high visit every nation, to give light to them that sit in darkness and in the shadow of death, and to guide their feet into the way of peace. Hasten the time, when the angels' anthem shall resound over all lands: Glory to God in the highest, and on earth peace, good will toward men, through Jesus Christ our Lord. *Amen.*

II.

O Thou God and Father of our Lord Jesus Christ, at this holy season, when Thy believing people in all parts of the world are met to celebrate the memory of the Saviour's birth, we too lift up our hearts to Thee, and bring Thee our humble tribute of praise and thanksgiving.

Thou didst so love the world as to send Thine only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. Thou didst suffer Him to be born of the blessed Virgin, to assume our nature, to take upon Him our infirmities and bear our sicknesses, to die the cursed death of the cross, that we might live.

O Lord, we joyfully acknowledge and thank Thee, that by this birth and this death we attain unto everlasting life, and become heirs of Thy kingdom. We adore Thy name. We praise Thy mercy. All the angelic hosts admire Thy glorious grace; and, as long as men shall dwell upon the earth, Thy praise shall resound, and every tongue shall sing: Glory to God in the highest, and on earth peace, and good will toward men!

Jesus, Thou Son of God, we bless Thee for becoming flesh of our flesh and bone of our bone, and beseech Thee, that we may be made partakers of the fruits of Thy redemption. Thou, who art the Son of God, the joy and glory of the human race, the Lamb of God that taketh away the sin of the world, have mercy upon us! Thou, who didst descend to earth, and become like one of us in all things, sin only excepted; who didst die and rise again, and return to the bosom of the Father, there to prepare mansions of rest for Thy people; hear our prayer, and let our songs of praise come up acceptably before Thee.

Thou, who didst come to destroy the works of the Devil, deliver us from all our sins and make us able to renounce them. As Thou wert born in a manger, and didst lead a life of poverty and sorrow, and humble Thyself unto death, even the death of the cross, so may we also have power to despise the vain pomps of this world and strive only after the heavenly glory and eternal felicity, which Thou hast purchased for us with Thy blood. As Thou

hast loved us, so also may we love Thee, and let nothing separate us from Thy love.

O God, because we believe Thy dear Son was born to raise us to eternal life, teach us rightly to perceive that by this faith and this hope we are bound to purify ourselves even as He is pure, so that we may worthily celebrate Thy praise and enjoy the glory, which is yet to be revealed in us; and when our great Redeemer shall come again, a second time, in the clouds of heaven, with all His holy angels, may we become like Him, in the kingdom of His glory, where He lives and reigns, God over all, blessed forever! *Amen.*

New Year.

CANTICLE.

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou in the beginning didst create the heaven and the earth, when the morning stars sang together, and all the sons of God shouted for joy. Thou didst say, Let there be light in the firmament; and didst call forth sun, moon, and stars, that they might be for signs, and for seasons, and for days, and for years.

Lord, what is man, that Thou takest knowledge of him; or the son of man, that Thou makest account of him! Behold, Thou hast made our days as a handbreadth: and our age is as nothing before Thee. Verily, every man at his best estate is altogether vanity.

Lord, make us to know our end, and the measure of

our days, what it is, that we may know how frail we are, and walk in wisdom, redeeming the time, because the days are evil.

We are strangers with Thee and sojourners, as all our fathers were; let Thy statutes be our song in the house of our pilgrimage. O comfort us all the days of this vain life, which we spend as a shadow, until our change come.

We give glory unto the Alpha and Omega, the beginning and the ending. We fall at the feet of Jesus Christ, the Son of God, who lays His right hand upon us, and says: Fear not; I am the first and the last: I am He that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell and of death.

We shall live because Thou livest, Jesus Christ the same yesterday, and to-day, and forever.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

PRAYERS.

I.

Almighty God, we adore Thee as the eternal and unchangeable Jehovah, with whom one day is as a thousand years, and a thousand years as one day. Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture Thou shalt change them, and they shall be changed. But Thou art the same, and Thy years shall have no end. Unchangeable art Thou also in Thy promises and gracious dealings with the children of men. Though the mountains shall depart and the hills be removed, Thy kindness shall not depart from Thy people, neither shall the covenant of Thy peace be removed. The mercy of the Lord is from everlasting to everlasting upon

them that fear Him, and His righteousness unto children's children; to such as keep His covenant and to those that remember His commandments to do them.

What thanks shall we render unto Thee our Maker, Preserver, and most bountiful Benefactor, for the innumerable blessings with which Thou hast crowned our lives during the past year. With Jacob of old, we must confess: We are not worthy of the least of all the mercies and the truth which Thou hast showed unto Thy servants. We have broken Thy laws and commandments; we have grieved Thy Holy Spirit; we have wasted many days, and weeks, and years, in the service of the world; and if Thou shouldst now enter into judgment with us, we could not stand. But Thou, O Lord God, art merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and trangression and sin. We take refuge in the merits of Thy Son Jesus Christ, in whom Thou hast declared Thyself well pleased. Lift Thou up the light of Thy countenance upon us, and restore unto us the joy of Thy salvation.

And as Thou, in Thine infinite goodness, hast brought us safely to the beginning of another year, we humbly beseech Thee to deliver us not only from the guilt of sin, but also from its power and dominion. Create in us a clean heart, O God, and renew a right spirit within us. Enable us to put off the old man, which is corrupt according to the deceitful lusts, and to be renewed in the spirit of our mind, and to put on the new man, which after God is created in righteousness and true holiness. Inspire us with a living sense of the rapid flight of time, the certainty of death, and the judgment to come. So teach us to number our days that we may apply our hearts unto wisdom. Help us to bear in mind that we are strangers and pilgrims on the earth, and direct our desires to the city which hath foundations, whose builder and maker is

God. May we seek first the kingdom of God and His righteousness, and lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. And as we know neither the day nor the hour wherein the Son of Man cometh, give us grace to watch and pray, and to be always ready, having our loins girded and our lights burning, like unto men that wait for their Lord.

Now, heavenly Father, take us, and the whole human family, under the wings of Thy gracious protection for this new year of our earthly pilgrimage. Prepare us for all its duties, trials, and afflictions, that in all these things we may be more than conquerors through Him that loved us. And should this year be our last, grant that we may depart hence with triumphant faith, and enter into the mansions of eternal rest and peace, through Jesus Christ our Lord, who is the same yesterday, to-day, and forever. *Amen.*

II.

O Lord, of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end. We bring Thee blessing, and worship, and praise, on this the first morning of a new year. Thou that art unchangeable, Thou that art from everlasting to everlasting, and with whom a thousand years are as one day, to Thee be honor and thanksgiving; Thine is the strength, the power, and the might; Thou hast made heaven and earth; Thou didst call time, and it began; Thou didst establish the foundations of the earth; the day is Thine, the night also is Thine: Thou hast prepared the light and the sun.

Lord, the everlasting and almighty God, before whose

majesty and holiness we poor sinners fear and tremble, Thou art also the eternal fountain of mercy, Thou art our refuge forever. Thou hast regarded our misery, and caused a new year of grace to dawn upon us, in Jesus Christ Thy Son. Unto thee, the eternal source of all grace, we this day lift up our hearts and our hands, and beseech Thee, that Thou wouldst cause this new earthly year to be to us also a year of salvation.

We bring ourselves as an offering unto Thee this day. Sanctify us by Thy Spirit, and let the power of Thy grace reign in and over us. In the name of Jesus we begin this year. In Him look Thou in pity upon us, Father of mercies, and bless and keep us, and guide our feet in the way of peace. May we to-day, and at all times, understand Thy word and lay it to heart; that, when Thou shalt call us from this world to Thyself, we may close our mortal life in peace, and begin the great new year of Eternity with joy, and come into Thy blissful presence; where we shall unite from everlasting to everlasting with angels and saints, in ascribing blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb, forever and ever. *Amen.*

Good Friday.

CANTICLE.

Christ our passover was offered for us on this day. He was delivered for our offences; He bore our sins in His own body on the tree, and the Lord laid on Him the iniquity of us all. His soul was sorrowful, even unto death; He was brought as a lamb to the slaughter; He humbled himself, and became obedient unto death, even

the death of the cross. He was taken from prison and from judgment; He was cut off out of the land of the living.

Sing praises unto our God and the Lamb, and say: Thou wast slain, and hast redeemed us out of every kindred, and tongue, and people, and nation; Thou hast made us unto our God, kings and priests. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, forever and ever.

All creatures which are in heaven, and on the earth, ascribe blessing and honor unto Him that sitteth upon the throne and unto the Lamb! Now is come salvation and strength, and the kingdom of our God, and the power of his Christ.

If God be for us, who can be against us. He spared not his only begotten Son, but delivered Him up for us all; how shall He not with Him also freely give us all things!

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father, to Him be glory and dominion forever and ever.

Glory be to the Father, to the Son, and to the Holy Ghost, which is, and which was, and which is to come, God over all, blessed forever more. *Amen.*

PRAYERS.

I.

O Lord Jesus Christ, eternal Son of God, our blessed Redeemer, give us grace, we beseech Thee, worthily to celebrate on this day Thine unfathomable love to a sinful and guilty world. Thou wast pleased to descend from the throne of Thy heavenly glory, to assume our human nature, to be persecuted, denied, betrayed, condemned, and nailed to the Cross, that we miserable sinners might

be delivered from the curse of the law, and escape the just sentence of everlasting damnation. Thou wast wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Thee; and with Thy stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath laid on Thee the iniquity of us all. Thou, who knewest no sin, hast been made sin for us, that we might be made the righteousness of God in Thee. Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and by one offering hast perfected forever them that are sanctified.

Therefore, with the ten thousand times ten thousand, and all the heavenly host of the redeemed, we would unite in saying: Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. We bless Thee for all the burdens Thou hast borne, for all the tears Thou hast wept, for all the pains Thou hast suffered, for every drop of blood Thou hast shed, for every word of comfort Thou hast spoken on the Cross, for every conflict with the powers of darkness, and for Thine eternal victory over the terrors of death and the pains of hell.

Fill us, O Lord, this day, with a lively sense of the terrible nature of our sin and guilt, which called for so costly a sacrifice, and of the unutterable love of God, who spared not His own Son, but delivered Him up for us all. May we hate and abhor sin more than ever, and live hereafter not unto ourselves, but unto Him who died for us and rose again. May we always remember that we are not our own, but bought with a price, and bound to glorify God in our body and in our spirit, which are Thine. Give us grace to cleave to Thy Cross in prosperity and adversity, in the trials and temptations of life, in the

agonies of death and in the day of judgment. Make us willing and ready to suffer and to die for Thee, who didst die for us, that being partakers of Thy sufferings, we may become partakers also of Thy glorious resurrection and ascension.

And now unto Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth, unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. *Amen.*

II.

An Act of Humiliation and Praise for the Death of Christ.

The Lamb, that was slain, is worthy to receive might, and riches, and wisdom, and strength, and honor, and praise, and blessing.

Congregation. *Amen.*

Cast yourselves down, and bend your hearts before the Lord that hath redeemed us! Unto the Lamb that was slain, give glory! Let us give thanks unto our Lord and Saviour, and say:

Lord Jesus Christ! Thou holy and spotless Son of God, that takest away the sin of the world, we heartily thank Thee for Thy holy passion, and Thy death, for Thy sorrow and anguish of heart, for Thy pains and wounds, for all that Thou didst endure in body and soul. Thou didst come into the world to save sinners; the light shone into darkness, but the darkness comprehended it not. Thy people Israel, the seed of Abraham, rejected Thee; the Scribes and Pharisees blasphemed Thee; the Sadducees mocked Thee; the High Priest and the Council unjustly condemned Thee, the Son of God; the people that yesterday cried unto Thee, Hosanna, to-day cried out,

Crucify Him! The heathen Governor declared Thine innocence, and yet delivered Thee over into the hands of the unrighteous: Thou wast dragged from judgment-seat to judgment-seat, scourged and beaten, a derision of the people. Thy disciples forsook Thee; Judas betrayed Thee; thy Peter denied Thee. Lo, the sins of the whole world conspired and rose up against Thee, and Thou didst bear them.

Cong. *For this we thank Thee, Lord Jesus.*

Lord, Lord, merciful Saviour and Son of Man, Thou didst reward hatred with love, cruelty with compassion. Neither malice nor blindness, neither craft nor weakness, could make Thee swerve from fulfilling the purpose of Thy grace. Thou didst willingly deliver up Thyself to scorn and reproach; and as a lamb led to the slaughter is dumb, so Thou openedst not Thy mouth. Upon the disciple that denied Thee, Thou didst cast a look of sorrowful love; in the very moment, when the multitude demanded Thy crucifixion, Thou wast resolved to pour out Thy blood for their redemption; and even on the Cross, Thou didst open the gates of Paradise to the malefactor, and pray for Thy murderers!

Cong. *For this we thank Thee, Lord Jesus.*

Lord, Lord, eternal only begotten Son of God! Thou did not look upon the sin of the world like one of us; Thou hadst no pleasure in our wickedness. Thou, Eternal Son of the Father, didst not overlook or excuse the rebellion of our race against the Father, and against Thee, His anointed, but didst concur in the counsel of eternal justice, that upon sin the wrath and curse of God must rest! But, O Lord, in Thee with eternal and inexorable justice hath also appeared everlasting, unfathomable love. Thou didst take the curse of sin, which was due to us, upon Thyself. Thou didst endure the agony of soul, which we should have endured. Thou didst

tremble in Gethsemane before the strict justice of God, where we should have trembled! Surely Thou didst bear our griefs and carry our sorrows!

Cong. *For this we thank Thee, Lord Jesus.*

Lord Jesus Christ, Thou hast manifested all the might and eternal energy of Love, and illustrated the glory of Thy Father upon the earth, when thou didst, as our surety, give Thyself to the Cross, and didst bear the sins of all mankind, in our stead!

We thank Thee that Thou didst suffer Thyself to be bound, that we might be made free; accused, that we might be made righteous; reviled, that we might come to honor. We thank Thee, that Thou didst wear the crown of thorns, that we might receive the crown of righteousness. Thou didst suffer Thyself to be clothed with purple, that we might be arrayed in the white robe of salvation. Thou, the Prince of Life, didst bow Thy head in death, that we, the bond-servants of death, might be raised to life in Thee. The penalty was laid on Thee, that we might have peace, and through Thy wounds we are healed!

Cong. *For this we thank Thee, Lord Jesus.*

Lord, our Saviour and Redeemer! The sin of the world, that brought Thee to the Cross, also dwelleth in us. Behold, we acknowledge our unrighteousness, and do not cloak our sin before Thee. Of the flesh we have inherited corruption; death has passed upon us, because we all have sinned. The folly of the Jewish people, who esteemed not their salvation, dwelleth also in us; we too, by nature, seek not the things which are above, but those things which are upon the earth. The hatred of the high priests and scribes dwelleth also in us; we too hate, by nature, Him who speaketh to us the truth. The unbelief of the Sadducees dwelleth also in us; we too, by nature, cling to the things we can see and handle, and

despise the invisible truth. The unrighteousness of the heathen governor dwelleth also in us; we too, inquire more after our pleasure and ease, than after the will of Thy Father. The covetousness, which led the betrayer to his crime, has its root also in our hearts. The weakness of Peter is our weakness; Lord, how often have we denied Thee! O Lord, we confess with deep shame: In all our sins, we have sinned against Thee! Ours, even ours is the sin which Thou didst bear. Even our sins brought Thee to the Cross!

Cong. *Have mercy upon us, Lord Jesus.*

Eternal, compassionate High Priest, have mercy upon us! Forgive us our sins for the sake of Thy death! Wash us thoroughly from all our uncleanness! Let the remembrance of Thy bitter sufferings be ever present to our souls, and may we never forget, how much it cost Thee to redeem us! Let a glance at Thy Cross make us tremble at every sin! Let the blessed assurance, that, through Thee our sins are forgiven, kindle in our hearts the flame of love and thankfulness.

O Lord, yet once more we lift our hands to Thee, and bless Thee, Lord Jesus, for Thy death. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Everlasting adoration and praise be unto Thee, Lord Jesus Christ, who with the Father and the Holy Spirit, in unity of essence, livest and reignest true God forevermore.

Cong. *Amen.*

Easter Day.

CANTICLE.

Christ our Passover has risen. He was dead, and behold He is alive for evermore, and hath the keys of hell and of death.

Christ our Passover was dead, a sacrifice for our sins. Therefore we keep the feast no more with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Christ is risen from the dead, and henceforth dieth no more; death hath no more dominion over Him. He died unto sin once, but now He liveth unto God; the Prince of Life could not be holden of death.

God did not leave his soul in the grave, nor suffer his Holy One to see corruption. He was dead, and behold He is alive again, and hath the keys of hell and of death.

Christ is risen, the first fruits of them that slept. Since by man came death, by man came also the resurrection of the dead; and as in Adam all die, even so in Christ shall all be made alive, at his coming.

Death is swallowed up for ever! O Death, where is thy sting? O Grave, where is thy victory? Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ.

Glory be to God, the Father, the Son, and the Holy Ghost, in the Church that is in Christ, for ever and ever! *Amen.*

PRAYERS.

I.

Blessed be God, who, by His mighty power, wrought in Christ, and raised Him from the dead!

Thou didst not, O gracious Father! suffer Thine Holy One to see corruption; Thou didst show Him the path of life; Thou didst raise up Thy Son Jesus; Thou didst make Him both Lord and Christ; and Thou wilt also raise us up from the death of sin, together with Him, and make us sit with Him in heavenly places.

Blessing and honor, be likewise unto Thee, Thou Prince of Life, Thou that sayest unto us: I was dead, and behold, I am alive again for evermore, and hold the

keys of hell and of death! Thou art risen, and our faith is not in vain; we are no more in our sins, and those who have fallen asleep in Thee are not lost; Thou art risen from the dead and become the first fruits of them that sleep. Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory?

Speak, O risen Lord, by Thy Spirit, words of eternal life to our souls, and say unto us: Because I live, ye shall live also, that henceforth, we may not live unto ourselves, but unto Thee who didst die and rise again for us. Yea, let the hearts of all that to this hour are sunk in the death of sin, be penetrated by the voice of Thine almighty power, the voice that cries: Awake, thou that sleepest, arise from the dead, and Christ shall give thee light, so that they may now leave their dark grave, and as children of light, walk henceforth in newness of life.

O Thou, who art the Resurrection and the Life, make the Holy Supper also of which we shall this day partake, a source of blessing to them who are strong in faith, and to them who are weak, that by means of this spiritual repast all may be stirred up to a daily growth in the divine life.

Endue all that are in authority with wisdom and the fear of Thy holy name, that we may lead a quiet and peaceable life, in all godliness and honesty.

Give to the churches, which Thou hast purchased with Thine own blood, shepherds who shall take heed unto themselves, and to the whole flock; and let all teachers hold fast the form of sound words of faith and love which are in Christ Jesus.

Grant unto all parents grace, that they may bring up their children in the nurture and admonition of the Lord; and incline all children to honor their parents, that it may be well with them.

Refresh with Thy peace, O Prince of Life, all who are

in distress and temptation; have compassion upon all who are wrestling with disease and death; make them living witnesses to the power of Thy resurrection, that each may be enabled to say from blessed experience: I know that my Redeemer liveth.

O Lord, our Saviour! when we pass through the valley of the shadow of death, may Thy resurrection be to our faith a sure pledge of participation in the unfading inheritance of that eternal life which Thou hast prepared for all them that love Thy appearing.

O thou God of peace, who hast brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do Thy will, working in us that which is well pleasing in Thy sight, through Jesus Christ Thy beloved Son our Lord. *Amen.*

II.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for us in the heavens.

Let us give thanks unto the Lord, for He is good; for His mercy endureth for ever. He hath ransomed us from the power of the grave; He hath redeemed us from death, and hath put into our mouths a new song of triumph and joy: O death, where is thy sting? O grave, where is thy victory? Glory and honor, thanksgiving and praise, be unto God, which giveth us the victory, through our Lord Jesus Christ.

Thou didst not, O gracious Father, suffer Thy Holy One to see corruption. Thou didst not leave His soul in hell; but didst show unto Him the path of life. By the working of Thy mighty power, Thou hast raised Him

from the dead, and set Him at Thine own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Glory be unto Thee, O Thou Son of Man, Prince of life and First-begotten of the dead, who holdest the seven stars in Thy right hand, and walkest in the midst of the seven golden candlesticks, and whose voice sounds, like a trumpet, through all ages: I am He that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death. Hail, Lion of the tribe of Judah, by whom the captive is taken away from the mighty, and the prey of the terrible is delivered. Through death Thou hast destroyed him that had the power of death. Thou hast spoiled principalities and powers, and hast made a show of them openly, triumphing over them by Thy cross. Thou didst descend into the lowest parts of the earth, and hast ascended up again far above all heavens, leading captivity captive, that Thou mightst fill all things.

Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

Lo, the stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

Thou art the King of glory, O Christ! Thou alone art holy, and without sin. We fall down before Thee, who wast crucified; we praise and glorify Thee, who art risen from the dead. When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers. Being delivered for our offences, Thou wast raised again for our justification. Thou hast abolished death, and brought life and immortality to light through the gospel. Thou art Thyself, Lord Jesus, the

Resurrection and the Life. He that believeth in Thee, though he were dead, yet shall he live; and whosoever liveth and believeth in Thee, shall never die.

We believe, Lord; help Thou our unbelief. Fulfil in us, we beseech Thee, the work of faith with power; that being planted together in the likeness of Thy death, we may be also in the likeness of Thy resurrection. Gloriously accomplish in us Thy mission of blessing and peace, in turning away every one of us from our iniquities. Cause us to rise with Thee, by true repentance, from our natural death of trespasses and sins, and to walk with Thee in newness of life; that through Thy power resting upon us we may overcome the world, and be counted worthy at last to reign with Thee eternally in heaven.

Breathe upon us, O risen Saviour, that we may receive the Holy Ghost. May He be in us, and abide with us continually, both as the seal of our adoption into the family of God now, and as the sure pledge of the still more glorious redemption which is reserved for us hereafter. Give us power to walk in the Spirit, that we may not fulfil the lusts of the flesh. Being risen with Thee, may we have grace to set our affection on things above, and not on things on the earth. Let our conversation be in heaven, and our life hid with Thee in God; that at Thy coming to judge the world we also may appear with Thee in glory, being like Thee, and having our vile bodies changed into the fashion of Thine own glorious body, according to the working whereby Thou art able even to subdue all things unto Thyself.

We beseech Thee, O Lord, to save Thy people and bless Thy heritage. Govern them, and lift them up for ever. Let the power of Thy resurrection appear in the patience and joy of Thy saints, comforting them in their afflictions, and making them strong to do Thy will. Show Thyself to be indeed Head over all things to the Church,

which is Thy Body, the organ of Thy presence and power in the world to the end of time. Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. Take unto Thee Thy great power, Thou that sittest at the right hand of God in the glory of the Father, and reign King of nations as Thou art King of saints. Send the rod of Thy strength victoriously out of Zion. Rule Thou, O Lord, in the midst of Thine enemies. Subdue the nations to Thy grace, and let the earth be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

And now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

Ascension Day.

CANTICLE.

The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion, and say: Rule Thou in the midst of Thine enemies! The Lord hath sworn, and will not repent: Thou art a priest for ever after the order of Melchisedec.

O clap your hands, all ye people. Shout unto God with the voice of triumph! God is gone up with a shout, the Lord with the sound of a trumpet. Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in! Who is this King of

glory? The Lord, strong and mighty; He is the King of glory.

Sing praises to God, and unto our King! Sing praises! For He is the King of all the earth; God reigneth over the heathen; He sitteth upon the throne of His holiness. Let all the world bow down before Him, and all the angels of God worship Him!

Thy throne, O God, is for ever and ever; the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men. Thou hast entered into Thy Father's house, to prepare a mansion for us.

Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us!

Glory be to the Father, and to the Son, and to the Holy Ghost, through Jesus Christ our Lord. His is the kingdom, and the power, and the glory! *Amen.*

PRAYERS.

I.

O Lord, almighty Father, we lift up our hearts unto the heavens, where our Saviour is, at Thy right hand of majesty and power. We call to remembrance this day, that the Lord Jesus, Thine only begotten, eternal Son, was taken up in His holy humanity from this world into heaven. Thou hast exalted Him; Thou hast given Him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue confess, that He is Lord, O heavenly Father, to Thy glory.

Lord Jesus Christ, Thou Son of the Father, Thou alone

sittest at the right hand of the Father. To the elect angels the Father hath indeed given very great and special honor. Thousands of thousands serve Him, and tens of thousands stand before Him. But to no angel hath God at any time said: Sit thou at My right hand.

Lord Jesus, thou Prince of peace, for Thee alone the everlasting doors have been lifted up. Thy kingdom alone is an everlasting kingdom. Thou alone art the true King of glory. And since Thou hast ascended to Thy God and to our God, to Thy Father and to our Father, and now diest no more, but livest eternally to make intercession for us, surely Thou art able to save to the uttermost all who come unto God by Thee. Yea, more: it is Thy will, that where Thou art, in due time we may be also; that as we have borne the image of the earthly Adam, we may then also bear the image of the heavenly.

Meanwhile, O Lord, comfort Thy sorrowing people here below, and grant that in all our tribulation we may continually ascend to Thee, in acts of pious and holy devotion. And as Thou hast opened heaven to us by Thy bitter passion and death, so keep us that we may not close this same heaven again by an impenitent and unthankful life.

Grant, Lord, that at Thy most certain and glorious second coming at the last day, we may hear the trumpet of Thy holy archangel, and have our part in the resurrection of the just. And that we may then be caught up to meet Thee, and enter into the heavenly land, and come to Mount Zion, to the city of the living God, to the heavenly Jerusalem, to the Church of the first born, to the spirits of the just made perfect, to Thee, the only Mediator of the new covenant, and to God, Thy Father and our Father.

Unto Thee, the Father, the Son, and the Holy Ghost, be thanksgiving, blessing, praise, and honor, now and for evermore. *Amen.*

II.

Lord Jesus Christ, Almighty King of glory, who, by Thy triumphant ascension into heaven, hast placed Thyself at the right hand of the majesty and power of God, and hast made all Thine enemies, sin, death, the devil, hell, and the world, Thy footstool, how shall we suitably and sufficiently praise and magnify Thy great name for this conquest, this victory, this glory?

As a strong God, Thou didst go up with a shout, and as the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises to our King, sing praises. Thou hast ascended up on high, and didst lead captivity captive. Thou hast received gifts for men. Thou art exalted above all angels and principalities, and above all power and might, and above every thing that is named in this world and in that which is to come. God has made Thee to be the head over Thy Church, which is Thy body, the fulness of Him, which filleth all in all. Thou art our everlasting, only Head, who impartest to all the members of Thy body, life and light, comfort, strength, power, victory, peace and joy. Thou art our eternal King, who anointest us with Thy Holy Spirit, and hast given to us apostles and prophets and evangelists, pastors and teachers, that Thy spiritual body may be built up. Thou hast an everlasting priesthood, and canst save to the uttermost, and wilt hear the prayers of all who come to thee, calling upon Thy name. By Thy glorious ascension into heaven Thou hast pointed to us the way, opened again the gates of paradise, and prepared for us mansions of glory; and as Thou our head art in heaven now, so are we assured that Thou wilt bring us Thy members thither also. Thou wilt receive us to Thyself, that where Thou art, there we may be, and behold Thy glory. In the assurance that we shall be with Thee, is our saving hope established. To this end Thou appearest also as our advocate in the presence of

Thy heavenly Father, and dost testify that with Thine own blood Thou hast entered into the holiest, and hast purchased for us eternal redemption, and hast brought in an everlasting righteousness.

Draw us to Thee, we beseech Thee, that we may have our conversation in heaven, in all holy dispositions and desires; so that where our treasure is, there our hearts may be also. Thus may we ever seek the things which are above, not the things which are on the earth; and press toward the mark for the prize of the high calling of God in Christ Jesus. Draw us, and we will run after Thee. Give us the wings of the morning, and fill our hearts with heavenly desires, that we may rise to Thee. Grant that we may continually enjoy Thy presence, according to Thy promise, and finally ascend to Thy Father and to our Father, to Thy God and to our God: to whom, with Thee and the Holy Ghost, be glory forever. *Amen.*

Whitsunday.

CANTICLE.

Let us praise the Lord, and exalt His goodness. Let us come before Him with songs of praise, and hymns of thanksgiving! God hath raised up His holy child Jesus, who being by His right hand exalted, shed forth the promise of the Holy Ghost upon the Apostles, so that they spake with new tongues, and wrought signs and wonders in His name.

He gave power to the testimony of His servants. The kingdoms of the earth, the people and nations, have heard His voice, and have rendered obedience unto our Lord and to His Christ.

We render thanks unto Thee, O Lord, who art the Alpha and Omega, the first and the last, that Thou hast revealed Thy power, and entered upon Thy kingdom.

We praise Thee, that, according to Thy promise, Thou hast sent unto us the Comforter, even the Spirit of truth, that He may abide with us forever. Because we are Thy children, Thou hast sent the Spirit of Thy Son into our hearts, whereby we cry: Abba, Father. It is the Spirit, which witnesseth with our spirits, that we are the children of God.

The Spirit also helpeth our infirmities, and with groanings which cannot be uttered, maketh intercession for us, who wait for the redemption of our body, and for the manifestation of the glorious liberty of the sons of God.

The Spirit is the earnest and pledge of our inheritance; whereby also we are sealed unto the day of redemption. O Lord, we praise Thee, and render Thee thanks, that Thou hast given us the Spirit.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

PRAYERS.

I.

O Thou Author of peace and Lover of concord, in knowledge of whom standeth our eternal life; and whose service is perfect freedom; cleanse the thoughts of our hearts, by the inspiration of Thy Holy Spirit; and give us grace, whereby we may serve Thee acceptably, with reverence and with godly fear.

We thank Thee for all that Thy beloved Son Jesus did, and taught, and suffered. We especially bless Thee, at this time, for those gracious words of comfort which He

spake in the immediate prospect of the hour and power of darkness. Do Thou work in our souls a principle of living faith in Him, that amidst all the sorrows of this mortal life, we may be enabled to place our confidence in Thee, and elevate our thoughts and affections to those many mansions in His Father's house, which our exalted Saviour has gone to prepare for His believing people.

O ascended Lord and Saviour Jesus! we thank Thee, that having received of the Father the promise of the Holy Ghost, Thou didst so wonderfully, as on this day, fill Thy disciples with the blessed gift, baptizing them with the Holy Ghost and enabling them to go forth, as Thy ambassadors to all nations, speaking with new tongues, and proclaiming far and wide, that God was in Christ, reconciling the world unto Himself.

O Holy Spirit! Thou who art true and eternal God, with the Father and the Son; who art also given to us, to make us, by a true faith, partakers of Christ and all His benefits; fulfil in us, we beseech Thee, the mission of love, and abide with us forever.

Spirit of light and truth, lead us into all truth, enlighten our minds and expel from them all darkness. Spirit of prayer and supplication, teach us to pray aright, and Thou thyself make intercession for us with groanings which cannot be uttered. Spirit of power, assist us by Thy might, be with us in our temptations, confirm us continually by Thy grace, and evermore draw us towards that which is good.

Spirit of holiness, sanctify our understanding and our heart, purify our affections, and enable us to be faithful each one in his calling. Spirit of comfort, our Comforter, abide with us forever; comfort us in all our tribulation, and fill us at all times with joy unspeakable and full of glory. Spirit of peace, infuse into us the temper of peace, meekness and mutual love.

O Holy Spirit! thou Spirit of God, who didst descend upon the Apostles in cloven tongues like as of fire, and bestow upon them power to proclaim the wonderful works of God; kindle in our hearts the celestial fire of holy thoughts, and fervent prayers; fill us with true zeal to glorify Thee and edify our neighbor, by words and deeds which are well pleasing in Thy sight!

O God, cast us not away from Thy presence, and take not Thy Holy Spirit from us! Suffer us not to quench, grieve, or resist Him. Rather may He dwell in us, as His temple; may He be our guide through this mortal life; so that we may rejoice always in His heavenly consolations, and having finished our course, may attain at last to the resurrection of the body, by the Spirit of Christ which dwelleth in us, and be found worthy to enter into Thy glory; there to praise Thee, the Father, the Son, and the Holy Ghost, throughout all ages, world without end. *Amen.*

II.

We bless and adore Thee, O Lord God, our Father, that Thou hast visited Thy people with salvation. Behold, the Spirit of promise has come unto us.

Blessed be Thy name, O God the Son, our Saviour. Thou hast revealed and glorified the Father: Thou hast ascended up on high: Thou hast led captivity captive: Thou hast received gifts for men: and Thou hast shed forth, as on this day, the great Gift, even the Holy Ghost, that Thy people might not be orphans, but by His continual presence abide in the Father and in Thee.

With devout gratitude, and great joy, we celebrate Thy glorious Advent, O Holy Ghost; whom we worship with the Father and the Son, one in essence and in honor, very God of very God, the glory equal, the majesty co-eternal.

Thou, as the Spirit of life, didst in the beginning move upon the face of the deep, when as yet the earth was

without form and void; and by Thee came order and beauty; and when as yet there was no living thing upon the earth, Thou didst go forth and all things were created. Quicken Thou us also, we beseech Thee, and give us life divine.

Thou, as the Spirit of light and truth, didst move and illuminate the hearts of holy men of old, and unfold by them the will of God concerning our redemption. Inspire Thou us also with the knowledge of salvation, and fill us with all holy thoughts and desires.

Thou, as the Spirit of grace, didst descend upon our blessed Saviour at His baptism, and dwell in Him without measure: and when, through Thee, He had offered Himself without spot unto God, and had ascended to His Father and our Father, Thou didst, on the day of Pentecost, descend upon Thine Apostles, baptizing them with power, so that they spake as with tongues of fire the wonderful works of God. O Thou who hast taken up Thine abode in the Church, dwelling with us, and abiding in us for ever, whom the world knoweth not, and cannot receive, bring forth in our hearts and lives, we beseech Thee, Thine own blessed fruits, in all goodness, and righteousness, and truth; that we may be filled with love, joy, peace, long-suffering, gentleness, faith, meekness, and temperance, and so adorn the doctrine of God our Saviour in all things.

O Thou, who, as the Spirit of holiness, dost make the bodies of Thy saints Thy temples, dwell Thou in us, and sanctify us wholly in spirit, and soul, and body; that we may not fulfil the lusts of the flesh or of the mind, but walk in the fellowship of the Spirit, in all holy obedience and devotion.

O Holy Ghost, the Comforter, proceeding from the Father and the Son, make us to be of good cheer in all our tribulations. Redeem our sighing souls from the

spirit of bondage and fear. Make us free from the law of sin and death; and powerfully aid us that we may attain unto liberty and peace. Help our infirmities. Make intercession for us with groanings that cannot be uttered. Witness with our spirits that we are the children of God. Cry continually in us: Abba, Father. Seal us according to the promise, and be Thyself the earnest of our inheritance, until the redemption of the possession purchased for us by the blood of Christ, unto the praise of His glory.

O Holy Spirit, forsake us not. Suffer us not to quench Thee; to grieve Thee; to do despite unto Thee. Let us not be deaf to Thy silent voice, nor insensible to the inward motions of Thy constraining and quickening grace. Overcome in us the spirit of unbelief: destroy in us the spirit of worldliness and vanity: and give us power so to abide and walk in Thee, that we may overcome the world, and be glorified in the fellowship of the Father and of His Son Jesus Christ, even as through Thee also the Son is glorified in the Father, and the Father in the Son.

And now, on this joyous festival of Thy glorious advent, in the spirit of prayer and supplication which Thou dost bestow, and in the spirit of holy song which Thou dost inspire, with the whole Church of the redeemed, we give unto Thee honor and worship, thanksgiving and praise in the highest: ascribing unto Thee, in union with the Father and the Son, ever one God, all the glory of our hope here, and of our salvation hereafter, world without end. *Amen.*

Trinity Sunday.

CANTICLE.

The Ambrosian Hymn, *Te Deum laudamus.*

PRAYERS.

I.

O Lord God Almighty, before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. At this solemn season we bow our hearts in humble reverence, and adore Thee as the Father of an infinite majesty, the Father of our Lord and Saviour Jesus Christ, the Father of mercies, and the God of all comfort. For when the fulness of time had come Thou didst send Thine Only Begotten into the world, that whosoever should believe on Him might not perish, but have everlasting life; Thou didst declare Him to be the Son of God with power, and Thy voice was heard from the most excellent glory, saying, This is my beloved Son, in whom I am well pleased: hear ye Him. Grant us grace, O Lord, to receive Him, to hear Him, to obey Him, to love Him with all our heart and soul, and reconciled to Thee through his peace-speaking blood, to call Thee, Abba, Father.

O Lord Jesus Christ, Thou eternal Son of the eternal Father, God of God, Light of Light, Life of Life, aid us to keep ever before our minds the comfortable mysteries of Thy deep humiliation, Thine immaculate birth, Thine innocent, bitter, and shameful death on the cross, Thy victorious resurrection from the dead on the third day, Thy triumphant ascension and exaltation at the right hand of the Father. O Lord, grant us grace to watch with joy, every hour and every moment, for Thy glorious second coming in the clouds of heaven, as the righteous judge of the quick and of the dead.

O Holy Ghost, proceeding from the Father and the

Son, Thou Lord and giver of life, who in the beginning didst move with creative energy upon the face of the waters, who didst overshadow the Virgin Mary, and cause her to conceive and bear the Saviour of the world, grant that we, born again of water and of the Spirit, may rise to newness of life, and becoming more and more closely united to our blessed Lord, at last attain unto the stature of perfect men in Christ Jesus.

O Holy, ever-blessed, adorable Trinity, Father, Son, and Holy Ghost, one only, true, eternal God, guard, defend and uphold Thine oppressed and struggling Church in all parts of the earth, and bring us all in Thine own good time out of the waves of this troubled life to the glad shores of everlasting felicity, where we will join in the song of saints and angels: Holy, Holy, Holy is the Lord God Almighty, which was, and is, and is to come, world without end. *Amen.*

II.

O God, the great God, the only true and living God from everlasting, our Creator, Redeemer, and Sanctifier, Father, Son, and Holy Ghost, Three in One, and One in Three; glory, and praise, and worship in the highest be unto Thee, Thou holy, holy, holy Lord God Almighty.

Thou alone, O glorious and adorable Trinity, art without beginning, the supreme God, the self-sufficient Almighty King; the author and giver of all good; the same yesterday, and to-day, and for ever; the only consolation, peace, rest, and joy of all that Thou hast made.

Thou didst create the cherubim and seraphim, the principalities and powers, the thrones and dominions, the angels and archangels, all the everlasting armies of heaven: Thou art their joy, and they praise Thee for ever and ever.

Thou didst create man in Thine own image, and when

he fell didst redeem him in great mercy and love. In Thy holy name have we received, through Baptism, the washing of regeneration; and Thou hast become our Prophet to teach us, our Priest to atone for us, and our King to reign over us and in us. Thou art the desire of all nations, the hope of Israel, and the portion of all Thy saints. O let the nations be glad and sing for joy. Let the people praise Thee, O God; let all the people praise Thee.

Thou art the Holy One of Israel, who dost make Thy people holy; O let all that are holy praise Thee. Let all Thy saints sing aloud and give thanks unto Thee at the remembrance of Thy holiness.

Thou didst create us: we praise Thee. Thou hast redeemed us: we give thanks unto Thee. Thou dost sanctify us: we glorify Thee. Thou art our God, our portion, and our joy: with all the heavenly hosts that surround Thy throne, we worship Thee; and with all Thy saints on earth we unite in giving glory to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

THE HOLY COMMUNION.

Preparation for the Holy Communion.

The Minister shall commence with the sentence:

THE Lord is in His holy temple; let all the earth keep silence before Him.

Then shall follow the solemn rehearsal of the *Ten Commandments*, with the proper Response and Collect, all the people standing (p. 27).

After this the *Litany* shall be repeated, all kneeling (p. 24.)

Next a suitable *Psalm* or *Hymn* shall be sung.

Then a short *Sermon* may be preached, bearing on the general object of the service.

Then shall be sung another *Hymn;* after which the Minister, taking his place at the altar, shall address the communicants, as follows:

BELOVED IN THE LORD: — Another communion season is at hand. We expect, through the great mercy of God our heavenly Father, to unite once more, around the sacramental altar, in the commemoration of our Saviour's dying love. Having this in view, it becomes us to consider well the nature of this holy service, and to look earnestly to ourselves, that we may come to it with due preparation of mind and heart, remembering the words of St. Paul, where he saith: Let a man examine himself, and so let him eat of that bread, and drink of that cup; for

he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. The great solemnity and deep import of the sacrament are at once evident from the time and manner of its institution. Our Lord Jesus Christ, we are told, "the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me."

It has not been without reason, therefore, that the celebration of the Holy Eucharist has ever been regarded by the Church as the inmost sanctuary of the whole Christian worship. We have to do here, not with outward signs only, but with the heavenly realities themselves which these signs are employed to represent. "The cup of blessing which we bless," says St. Paul, "is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" So our blessed Lord Himself solemnly calls the bread His body, and the cup His blood, or the new testament in His blood. "Not only thereby to teach us," as we learn from our Catechism, "that as bread and wine support this temporal life, so His crucified body and shed blood are the true meat and drink whereby our souls are fed to eternal life; but more especially by these visible signs and pledges to assure us that we are as really partakers of His true body and blood (by the operation of the Holy Ghost) as we receive by the mouths of our bodies these holy signs in remembrance of Him; and that all His sufferings and obedience are as certainly ours, as if we had in our own persons suffered and made satisfaction for our sins to God."

Being of such high and awful character, it is plain that

the Lord's Supper can be rightly and safely approached only by those who are of a truly devout and religious mind. These holy mysteries are not for the irreverent, the worldly, or the profane. The impenitent, the unbelieving, and all who refuse to obey the gospel of our Lord Jesus Christ, have no right, while they continue such, to partake of this Christian altar. They can do so only at their own peril; for coming to it thus in the spirit of hypocrisy and wickedness, they turn the blessing of the sacrament into a curse, and that which should be a savor of life unto life is made to be for them only a savor of death unto death. They eat and drink damnation or judgment to themselves; not because they are sinners, but because they are impenitent sinners; not because they are unworthy, but because they eat and drink unworthily, not discerning the Lord's body. If any of you who are here present, then, know yourselves to be the willing servants of sin, being without repentance and faith, and yielding yourselves to the power of worldly affections and lusts, we solemnly warn and admonish you, that ye presume not, so long as this is your character, to come to the table of the Lord. Do not pretend, in this way, to join righteousness with unrighteousness, and light with darkness. "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils."

On the other hand, we cordially invite to this table all who are truly grieved and penitent for their sins, who look to the Lord Jesus Christ for righteousness and salvation, who abide in the fellowship of His Church, and who earnestly desire to possess His Spirit and to walk in His steps. To all such the voice of the infinitely compassionate Redeemer Himself speaks: "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest." Fear not, therefore, as many of you as have this mind, to

embrace the joyful and glorious privilege which is here offered for your use. "Having, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Only ye must take good heed, that your particular preparation for the Sacrament at this time be sincere and whole, according to God's command; so that no let or bar may be found in yourselves to its proper comfort and benefit. See that ye have grace, not only in general habit, but also in present exercise and power. Renew your repentance and faith. Be in perfect charity with all men. Put away from you the leaven of malice and wickedness. Remember earnestly your past offences and shortcomings, that ye may humble yourselves, with true hearty confession, under the mighty hand of Him, who alone has power to exalt you spiritually in His own good time. Thus, clothed in the robes of salvation, you will be able to compass God's holy altar with thankfulness and joy, and to share the full benefit of its one offering for sin, while you feed on the sacrifice at the same time as the bread of everlasting life. For in this most comfortable Sacrament of the Body and Blood of our Saviour Jesus Christ, we have exhibited and brought home to us at once, both the forgiveness of sins through His death, and the gift of immortality through His glorious resurrection; according to His own word: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My

flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever."

Ye then, beloved brethren in the Lord, who have looked earnestly into your own hearts, and who find in yourselves these good dispositions of penitence and faith, with the sincere desire and purpose of forsaking all sin and following after all Christian holiness, approach with me now to the throne of grace, and make your humble confession to Almighty God.

All kneeling.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we cast ourselves down at Thy feet, with deep humiliation and heartfelt penitent grief, in view of our manifold sins and great unrighteousness, whereby we have provoked against ourselves most justly Thine indignation and wrath. We have sinned against Thee in thought, word, and deed. We have broken Thy holy laws. We have come short of Thy righteousness and glory, in all our ways. Our lives bear testimony against us, and our own hearts condemn us, as being prone to all evil, and backward to all good. We have abused Thy mercies, and made light of Thy judgments. We have turned aside from Thy covenant; and have not been faithful and diligent, as we ought to have been, in using the helps of Thy grace for our own eternal salvation. We acknowledge and bewail before Thee, the corruption of our nature, the vanity of our minds, the waywardness of our hearts, the wanderings and apostasies of our whole fallen life. Righteousness belongeth unto Thee, O Lord; and unto us only confusion of face. But

unto Thee, O Lord our God, belong also mercies and forgivenesses, though we have rebelled against Thee. For Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee. Look upon us, therefore, O righteous and holy Father, with an eye of pity and compassion, as we now humble ourselves, with sincere confession, before the throne of Thy heavenly grace; and for the sake of Thy Son Jesus Christ, whose blood cleanseth from all sin, and in whom Thou hast declared Thyself to be ever well pleased, speak pardon and peace to our souls. Let Thy mercy be upon us, O Lord, according as we hope in Thee. And with the full pardon of our past sins, be pleased also to quicken us, we beseech Thee, in the way of righteousness, and uphold us with Thy free Spirit; that we may walk worthy henceforth of the vocation wherewith we are called, and ever hereafter serve and please Thee in newness of life, to the honor and glory of Thy holy name, through Jesus Christ our Lord.

R. *Amen.*

Then shall the Minister stand up, and say:

Hearken now unto the comforting assurance of God's grace, as it is promised in His own word unto all who turn to Him with true repentance and faith.

God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life.—*John* iii. 16.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.—1 *Tim.* i. 15.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. —*Rom.* x. 9, 10.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 *John* i. 9.

Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.—*John* xx. 21–23.

Unto as many of you, therefore, beloved in the Lord, as have now made confession of your sins unto God with hearty repentance and sincere faith, being resolved to turn from them and to follow after righteousness and true holiness in time to come, I declare by the authority of the Gospel, that all your sins are remitted and forgiven, through the perfect satisfaction of the most holy passion and death of our Lord Jesus Christ. And now may the very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.

R. *Amen.*

Then shall the congregation rise, and join in singing a *Doxology* or a short *Hymn;* after which the service shall be concluded with this *Benediction:*

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

The Holy Communion.

[When the Communion is celebrated, this service shall take the place of the regular service of the Lord's Day.]

The Minister, standing at the altar, shall begin thus:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us pray.

Almighty and everlasting God, who by the blood of thy dear Son hast consecrated for us a new and living way into the holiest of all; cleanse our minds, we beseech Thee, by the inspiration of Thy Holy Spirit, that we, Thy redeemed people, drawing near unto Thee in these holy mysteries, with a true heart and undefiled conscience, in full assurance of faith, may offer unto Thee an acceptable sacrifice in righteousness, and worthily magnify Thy great and glorious name: through Jesus Christ our Lord. *Amen.*

Then shall the Minister pronounce slowly and solemnly, either the whole, or some part, of the following selection of passages from the *Holy Scriptures:*

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth.—*Isa.* liii. 4–7.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

This is He of whom I said, After me cometh a man which is preferred before me; for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.—*John* i. 29–34.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.—*John* iii. 14–17.

This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 *John* i. 5–9.

In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.—1 *John* iv. 9, 10.

Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.—*John* xv. 4, 5.

I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which

I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.—*John* vi. 51–58.

Here shall be chanted the *Gloria in Excelsis*, the Congregation rising; or else in place of it may be said, or sung, either the *Te Deum* or the proper *Canticle* for the season; or a suitable *Hymn* may be sung.

Then shall follow the *Gospel* and *Epistle* for the day, with their proper *Collect*, and the *Festival Prayer* for the season.

After this, a brief *Sermon* or *Homily* may be preached, suitable to the occasion. Or, instead of this, the Minister may, if he see proper, read a fit lesson of moderate length, taken from the Holy Gospels, on the history of Christ's Passion and Death.

Having reached this point, the service shall now go forward with the recitation of the *Nicene Creed* (p. 16), the people rising and joining in it, whether spoken or sung. Instead of which, however, on the occasion of the last Communion in the Church year, use shall be made in the same way of the *Athanasian Creed* (p. 17).

Here shall follow a collection of the *Offerings* of the people, to be devoted to the service of the poor, or to some strictly benevolent purpose; during which the Minister shall read some sentences from the Holy Scriptures, such as may seem to him suitable to the occasion. When made, the collection shall be brought by the Deacons, in some proper vessel provided for the purpose, to the Minister; who shall then reverently place it upon the altar, in token of its proper meaning, as an oblation presented unto God. After which he shall uncover and expose to view the vessels containing the Bread and Wine for the use of the Holy Sacrament, and then proceed as follows:

Dearly Beloved in the Lord: Our blessed Saviour Jesus Christ, when He was about to finish the work of

our redemption by making Himself a sacrifice for our sins upon the cross, solemnly instituted the Holy Sacrament of His own Body and Blood; that it might be the abiding memorial of His precious death; the seal of His perpetual presence in the Church by the Holy Ghost; the mystical exhibition of His one offering of Himself made once, but of force always, to put away sin; the pledge of His undying love to His people; and the bond of His living union and fellowship with them to the end of time. From all this we may understand how great and glorious the Sacrament is, and with what just reason it hath ever been regarded in the Church as that act of worship, in which men are brought most near to God, and, as it were, into the innermost sanctuary of His presence, the holiest of all, where more than in any other service it is fit that their adoration should be joined with sacred reverence and awe. We have to do here, in a mystery, not with the shadows and types only of heavenly things, but with the very realities themselves of that true spiritual world in which Christ, now risen from the dead, continually lives and reigns. See, then, as many of you as have it in mind to take part in this service, that ye be properly clothed for the occasion with the spirit of humility, self-recollection, penitence, and prayer. Examine yourselves, whether ye be in the faith; prove your own selves. Renew inwardly your baptismal engagements and vows. Renounce all sin both in your lives and in your hearts. Be in perfect charity with all men. Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Present yourselves on the altar of the Gospel, in union with His glorious merits, a living sacrifice, holy, acceptable unto God, which is your reasonable service; giving thanks unto the Father, which hath made us meet

to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins. And now that we may be able so to compass God's holy altar with righteousness and joy, let us first of all bow down before Him, and make humble confession of our sins, that we may obtain forgiveness of the same through His infinite goodness and mercy.

All kneeling.

Almighty God, our Heavenly Father, who dost admit Thy people unto such wonderful communion, that partaking by a divine mystery of the Body and Blood of Thy dear Son, they should dwell in Him, and He in them; we unworthy sinners, approaching to Thy presence, and beholding Thy glory, do abhor ourselves, and repent in dust and ashes. We have sinned, we have sinned, we have grievously sinned against Thee, in thought, in word, and in deed, provoking most justly Thy wrath and indignation against us. Our righteousnesses are as filthy rags; our iniquities, like the wind, have carried us away. The remembrance of our transgressions and shortcomings fills us with sorrow and shame. Yet now, O most merciful Father, have mercy upon us; for the sake of Jesus Christ, forgive us all our sins; purify us, by the inspiration of Thy Holy Spirit, from all uncleanness in spirit and in flesh; enable us heartily to forgive others, as we beseech Thee to forgive us; and grant that we may hereafter serve Thee in newness of life; to the glory of Thy holy name, through Jesus Christ our Lord.

R. *Amen.*

Here the Minister shall rise and say:

The God of our Lord Jesus Christ, the Father of glory, grant unto you the spirit of wisdom and revelation in the

knowledge of Him: the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe; according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all.

And now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.

R. *Amen.*

The whole Congregation now rising, the Minister shall proceed:

The Lord be with you.

R. *And with thy spirit.*

Lift up your hearts.

R. *We lift them up unto the Lord.*

Let us give thanks unto the Lord our God.

R. *It is meet and right so to do.*

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, Lord God Almighty, Father, Son, and Holy Ghost.

Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou didst in the beginning create all things for Thyself. By Thy word were the heavens made, and all the host of them by the breath of Thy mouth. The armies of the invisible world, angels and archangels, thrones, dominions, principalities, and powers; the glorious firmament on high, sun, moon, and stars; the earth and the fulness thereof; all are the work of Thy hands, and all are upheld by Thee continually in their being, as they stand by Thee, likewise, in their appointed order and course.

Thou also at the first didst make man in Thine own image, and after Thine own likeness, and didst set him over the works of Thy hands, endowing him with the excellent gift of righteousness, and forming him for immortality. And when afterwards, through the fraud and malice of Satan, he fell by transgression from that first estate, Thou didst not leave him still to perish utterly in his fall, but wast pleased to raise him up again and to restore him to the joyful hope of everlasting life, by the promise of redemption through Jesus Christ; who, being God of God, very God of very God, dwelling in the bosom of the Father with unspeakable blessedness from all eternity, at last when the fulness of the time was come, came down from heaven, and became man, for us men and for our salvation.

For all Thy mercies and favors, known to us and unknown, we give Thee thanks. But most of all, we praise Thee, the Father everlasting, for the gift of Thine adorable, true, and only Son, our Saviour Jesus Christ, who by His appearing hath abolished death and brought life and immortality to light through the gospel. We bless Thee for His holy incarnation; for His life on earth; for His precious sufferings and death upon the cross; for His resurrection from the dead; and for His glorious ascension to Thy right hand. We bless Thee for the giving

of the Holy Ghost; for the institution of the Church; for the means of grace; for the hope of everlasting life; and for the glory which shall be brought unto us at the coming, and in the kingdom, of Thy dear Son.

Thee, mighty God, heavenly King, we magnify and praise. With patriarchs and prophets, apostles and martyrs; with the holy Church throughout all the world; with the heavenly Jerusalem, the joyful assembly and congregation of the first-born on high; with the innumerable company of angels round about Thy throne, the heaven of heavens, and all the powers therein; we worship and adore Thy glorious name, joining in the song of the Cherubim and Seraphim, and with united voice, saying:

Here let the people join aloud in the *Seraphic Hymn.*

Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of the majesty of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

Then the Minister shall proceed:

OUR LORD JESUS CHRIST, THE SAME NIGHT IN WHICH HE WAS BETRAYED [*here he shall take some of the bread into his hands*], TOOK BREAD; AND WHEN HE HAD GIVEN THANKS, HE BRAKE IT [*here he shall break the bread*], AND SAID, TAKE, EAT, THIS IS MY BODY WHICH IS BROKEN FOR YOU; THIS DO IN REMEMBRANCE OF ME.

AFTER THE SAME MANNER ALSO [*here he shall take the cup into his hands*], HE TOOK THE CUP, WHEN HE HAD SUPPED, SAYING, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD; THIS DO YE AS OFTEN AS YE DRINK IT, IN REMEMBRANCE OF ME.

Let us pray.

ALMIGHTY GOD, our heavenly Father, send down, we beseech Thee, the powerful benediction of Thy Holy Spirit upon these elements of bread and wine, that being set apart now from a common to a sacred and mystical

use, they may exhibit and represent to us with true effect the Body and Blood of Thy Son, Jesus Christ; so that in the use of them we may be made, through the power of the Holy Ghost, to partake really and truly of His blessed life, whereby only we can be saved from death, and raised to immortality at the last day.

R. *Amen.*

And be pleased now, O most merciful Father, graciously to receive at our hands this memorial of the blessed sacrifice of Thy Son, which we, Thy servants, thus bring before Thy divine Majesty, according to His own appointment and command; showing forth His passion and death; rejoicing in His glorious resurrection and ascension; and waiting for the blessed hope of His appearing and coming again. We are not worthy in ourselves to offer unto Thee any worship or service. Wherewith shall we, sinners of the dust, come before the Lord, or bow ourselves before the most high God? We bring unto Thee, O holy and righteous Father, the infinite merits of Jesus Christ, Thine adorable, true, and only Son, in whom Thou hast declared Thyself to be well pleased, and through the offering of whose body once for all, full satisfaction has been made for the sins of the world. Have respect unto this glorious sacrifice, we beseech Thee, in union with which we here offer and present unto Thee, at the same time, O Lord, the reasonable sacrifice of our own persons; consecrating ourselves, on the altar of the gospel, in soul and body, property and life, to Thy most blessed service and praise. Look upon us through the mediation of our great High Priest. Make us accepted in the Beloved; and let His name be as a pure and holy incense, through which all our worship may come up before Thee, as the odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

R. *Amen.*

Remember in mercy, we beseech Thee, Thy Church militant throughout the whole earth. Let her ministers be clothed with righteousness, and her priests with salvation. Build up her desolations; restore her disorders; heal her divisions; and grant unto her prosperity, safety, unity and peace.

R. *Amen.*

We commend unto Thee especially this particular church and congregation, pastor, elders, deacons, and people, beseeching Thee to accept their piety and faith, and to increase towards them Thy heavenly grace, so that they may come behind in no gift, waiting for the coming of our Lord Jesus Christ.

R. *Amen.*

We pray for all estates of men in Christian lands; for kings, princes, and governors, and for the people committed to their charge and care; especially for Thy servant, the President of the United States, and for all the rulers of this land and nation. Make us a righteous people, and give us power to serve Thee in quietness and peace.

R. *Amen.*

Vouchsafe unto us, we beseech Thee, favorable weather, that the fruits of the earth may ripen and be gathered in for us in due season; and be pleased of Thy great goodness to preserve us from war, pestilence, and famine.

R. *Amen.*

Send forth Thy light and Thy truth unto the ends of the earth; cause the glorious Gospel of Thy grace to be proclaimed among all nations; and powerfully incline the hearts of men everywhere, that they may hear and obey the joyful sound.

R. *Amen.*

Regard in tender compassion those among Thy people, who are called to suffer heavy affliction, or sore temptation and trial of any kind; and be Thou graciously nigh unto them with Thy divine help, according to all their need.

R. *Amen.*

Especially do we commend unto Thee those departing this life; let the arms of Thy love be round about them in their last hour; defend them against the assaults of the Devil; enable them joyfully to commit their spirits into Thy hands; and so receive them to Thy rest.

R. *Amen.*

O God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; we rejoice before Thee in the blessed communion of all Thy saints, wherein Thou givest us also to have part. We praise Thee for the holy fellowship of patriarchs and prophets, apostles and martyrs, and the whole glorious company of the redeemed of all ages, who have died in the Lord, and now live with Him for evermore. We give thanks unto Thee for Thy great grace and many gifts bestowed on those who have thus gone before us in the way of salvation, and by whom we are now compassed about, in our Christian course, as a cloud of witnesses looking down upon us from the heavenly world. Enable us to follow their faith, that we may enter at death into their joy; and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day.

R. *Amen.*

Here let the people join aloud in the *Lord's Prayer.*

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us

not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Then the Minister shall say:

Almighty God, the Father everlasting, from whom all blessing and power proceed, shed down upon you abundantly the riches of His heavenly grace.

The Lord Jesus Christ, the Head of His body the Church, who holdeth the seven stars in His right hand, and walketh in the midst of the seven golden candlesticks, send forth His light and His truth, and guide you in the way of eternal salvation.

The Holy Ghost, the Comforter, the Spirit of the Father and of the Son, come down upon you in His glory, and take up His habitation in your hearts henceforth and forever.

R. *Amen.*

The peace of our Lord Jesus Christ be with you all. Amen.

Here the *Holy Communion* shall take place. While a suitable sacramental hymn is sung, the people shall come forward for the purpose in successive companies, and take their position in front of the altar, all reverently and devoutly standing. The proper order requires, that the officiating Minister should first receive the Communion in both kinds himself, and administer the same to his assistants; and that he should then proceed with their help to administer it, first to the elders and deacons, and afterwards to the people; distributing first the bread and then the cup.

The bread may be presented with the words:

The bread which we break, is the Communion of the Body of Christ.

The cup with the words:

The cup of blessing which we bless, is the Communion of the Blood of Christ.

Or, instead of these forms, if it be preferred, the Minister may repeat the words of institution in full relating to each part; adding afterwards, any other suitable sentences which he may see proper to use, from the Holy Scriptures. It is not necessary, however, that he should continue speaking all the time he is distributing the elements; full silence at times may be better than any words.

Each company of Communicants, when its turn of receiving is over, may be dismissed with one of the usual Benedictions, or with this form:

May the Holy Communion of the Body and Blood of our Lord and Saviour Jesus Christ, keep and preserve you, each one, in body, soul, and spirit, unto everlasting life. *Amen.*

Depart in peace.

When all have communicated, the Minister shall offer a free *Prayer*, or the *Post-Communion Prayer* may be said, as follows:

Almighty and everlasting God, we give Thee most hearty thanks for the great goodness Thou hast shown toward us at this time, in vouchsafing to feed us, through these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ; assuring us thereby, that we are very members incorporate in the mystical body of Thy Son, and heirs through hope of Thine everlasting kingdom, by the merits of His most blessed death and passion. And we most humbly beseech Thee, O heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all honor and glory, world without end. *Amen.*

Then shall be sung or said the *Te Deum*, unless it may have been used in the first part of the service; in which case it will be proper to use instead of it here, the *Gloria in Excelsis*, or a part of the 103d *Psalm*. After which the Minister shall pronounce, in conclusion of the whole service, this *Benediction:*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

HOLY BAPTISM.

Baptism of Infants.

[Baptism shall be performed in the Church, except for good reason.]

The water being provided and put into the Font, or some other clean vessel, fit and decent for the sacred ordinance, the Minister, standing near to it, shall begin thus:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Dearly Beloved: Our Lord and Saviour Jesus Christ, after His resurrection, and shortly before His ascension to the right hand of God the Father Almighty, instituted the holy sacrament of Baptism for the remission of sins, saying to his disciples: "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Hear, also, what is written in another place, showing plainly the regard which the Saviour had to young children as being proper and fit subjects for His kingdom of grace: "And they brought young children to Him, that

He might touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said, Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms, put His hands upon them, and blessed them."

Therefore, taking encouragement from these words, and firmly believing that the promise of the New Covenant is to our children no less than to ourselves, let us call upon God the Father, in the name of our Lord Jesus Christ, that of His bounteous mercy He may grant to *this child*, through the holy sacrament of Baptism, that which by nature *he* cannot have; that being washed from *his* sins, and delivered from the power of the Devil, *he* may be made a member of Christ's Holy Church unto eternal salvation.

Here the Congregation shall rise, and continue standing until the Baptism is performed.

ALMIGHTY and everlasting God, who of Thy great mercy didst save Noah and his family in the ark by water; and also didst safely lead the children of Israel, Thy people, through the Red Sea, figuring thereby Thy holy baptism; and by the baptism of Thy well beloved Son, Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: we beseech Thee for thine infinite mercies, graciously to look upon *this child*, to wash *him*, and sanctify *him* with the Holy Ghost, that *he* being delivered from Thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ, our Lord.

R. *Amen.*

Then the Minister shall address the parents or sponsors as follows:

DEARLY BELOVED: You have brought *this child* into the Church of God, and do seek for *him* deliverance from the power of the Devil, the remission of sin, and the gift of a new and spiritual life by the Holy Ghost, through the Sacrament of Baptism, which Christ hath ordained for the communication of such great grace. These benefits God, on His part, will most surely bestow, for the sake of His well beloved Son: wherefore it is my duty, in the presence of God and before this congregation, to demand of you, who are the sureties of *this child*, that in *his* behalf and for *him*, who cannot answer for *himself*, you do now make that confession of unfeigned faith, out of a pure conscience, which Almighty God shall accept and answer, by vouchsafing His holy Baptism.

Dost thou, then, in the name of this child, renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. *I do.*

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; descended into hell; the third day rose from the dead; ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the quick and the dead?

And in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and the life everlasting?

Ans. *I believe.*

Wilt thou that this child be baptized in this faith?

Ans. *I will.*

Dost thou solemnly promise to bring up this child in the nurture and admonition of the Lord, and in the doctrines and duties of our holy religion?

Ans. *I do.*

Then, taking the child on his arm, or leaving it in the arms of the parent or sponsor, the Minister shall say:

Name this child.

Thereupon, pronouncing the name aloud, he shall baptize it, with a free application of water, saying:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister shall restore the child to the parents or sponsors, and say:

Let us give thanks:

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee, through the mystery of Thy holy Baptism, to deliver *this child* from the power of darkness, and to translate *him* into the kingdom of Thy dear Son, in whom we have redemption through His blood, even the forgiveness of sins. And we humbly beseech Thee to grant that *he*, being dead unto sin and living unto righteousness, and being buried with Christ in His death, may crucify the old man and utterly abolish the whole body of sin; and that, as *he* is made partaker of the death of Thy Son, *he* may also be made partaker of His resurrection; so that finally, with the residue of Thy Holy Church, *he* may be an inheritor of Thine everlasting kingdom, through Jesus Christ our Lord.

R. *Amen.*

Here let the people unite with the Minister in repeating the Lord's Prayer:

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Then the Minister may address the parents or sponsors as follows:

BELOVED IN THE LORD JESUS CHRIST: As you have dedicated *this child* by baptism to the service of the Triune God, you must remember that it is your sacred duty to train *him* up, by precept and example, in the true knowledge and fear of God, according to the articles of the Christian faith and doctrine, as contained in the books of the Old and New Testament, and in the symbols of the Church. Especially is it your duty, so soon as *he* shall be able to learn, to remind him often of his baptismal vows and obligations, and in particular to teach *him* the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, that *he* may know how to pray, what to believe, and what to practice. Finally, you are to see to it, that *he* be brought at the proper time to the Minister to be instructed in the Catechism, and prepared for Confirmation and the Holy Communion; that *he* may heartily renew *his* baptismal vows, renounce in *his* own name the world, the flesh, and the devil, profess Jesus Christ and ever honor this profession by a holy life and conversation, to the glory of God and the salvation of *his* soul.

The peace of God, which passeth all understanding, keep your hearts and minds, through Christ Jesus. *Amen.*

Baptism of Infants.

[Shorter Form].

Instead of the preceding form, the Minister may use the following:

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. *Amen.*

Dearly Beloved: When our blessed Saviour had finished the work of establishing His kingdom of grace on earth, and was about to ascend to His Father and our Father, he gave to His disciples their commission, in these words of solemn authority:

All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. *Amen.*

Blessed be the God of the covenant, who gives His promises to parents and their offspring, and confirms them in grace by His holy sacraments.

Blessed be His Son Jesus Christ, who became an infant, sanctifying infants; and who, taking little children up in His arms, blessed them, and said: Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God.

Blessed be the Holy Ghost, the Spirit of promise and grace, who witnessed to our Saviour's baptism at Jordan, and sanctified the element of water to the mystical washing away of sin, so that now whatsoever is born of the flesh, may be born again of water and of the Spirit, and enter into the kingdom of God.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Dost thou, in the name of this child, renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. *I do.*

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only begotten Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; descended into hell; the third day rose from the dead; ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the quick and the dead?

And in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and the life everlasting?

Ans. *I do.*

Dost thou desire that this child shall be baptized into this faith, and thus be received into communion with Jesus Christ and His Church? Dost thou also solemnly promise to bring up this child in the nurture and admonition of the Lord, and in the doctrines and duties of our holy religion?

Ans. *I do.*

Let us pray.

O God, the Father, who hast created *this child* for Thy praise; we place *it* in Thy merciful hands, that it may please Thee to make *it an heir* of immortality and glory.

O God, the Son, Redeemer of the world, we bring to Thee the purchase of Thine own blood, that it may please Thee to save it from sin and death.

O God, the Holy Ghost, proceeding from the Father and the Son, we consecrate unto Thee what has been born of the flesh, that it may be born of water and of the Spirit.

And now unto Him who creates, unto Him who redeems, and unto Him who sanctifies, the holy, blessed and glorious Trinity, ever one God, be honor and glory, world without end. *Amen.*

Then, taking the child on his arm, or leaving it in the arms of the parent, or sponsor, the Minister shall say:

Name this child.

Afterwards pronouncing the name aloud, he shall baptize it with a free application of water, saying:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Living, live thou unto the Lord;
Dying, die thou in the Lord;
Living or dying, be thou evermore the Lord's.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

Baptism of Adults.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Dearly Beloved: That you may know and rightly understand from God's holy word the meaning and importance of the Sacrament of Baptism, let us hear first what Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Hear also the words of the institution of this Sacrament: "He said unto his disciples, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

You see from these words of our Saviour Jesus Christ, that we are all by nature in a sinful and lost condition, and cannot enter into the kingdom of God except by a new birth of water and of the Spirit; and that there is no salvation without faith in Jesus Christ and a childlike submission to His ordinances. You see, moreover, that the ordinary way of entering into the covenant of grace, according to God's appointment, is the sacrament of holy Baptism, by which we are divinely assured of the remission of our sins, and become partakers of the gift of the Holy Ghost. Hence also St. Peter, on the day of Pentecost, after preaching the gospel of Christ's death and re-

surrection, called upon the hearers, saying: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Then addressing the Congregation, he shall say:

Let us, therefore, all who are here present, humble ourselves before Almighty God, and call upon Him, in the name of our Lord Jesus Christ, that of His bounteous mercy He may grant to *this person*, through the holy sacrament of Baptism, that which by nature *he* cannot have; that being washed from *his* sins, and delivered from the power of the Devil, *he* may be made a member of Christ's holy Church unto eternal salvation.

Here the Congregation shall rise, and remain standing until the Baptism is performed.

Almighty and everlasting God, who of Thy great mercy didst save Noah and his family in the ark by water; and also didst safely lead the children of Israel, Thy people, through the Red Sea, figuring thereby Thy holy baptism; and by the baptism of Thy well beloved Son, Jesus Christ, in the river Jordan, didst sanctify water to the mystical washing away of sin: we beseech Thee for Thine infinite mercies, graciously to look upon *this person*, to wash *him*, and sanctify *him* with the Holy Ghost, that *he* being delivered from Thy wrath, may be received into the ark of Christ's church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with Thee, world without end, through Jesus Christ our Lord.

R. *Amen.*

Then the Minister shall address the person or persons to be baptized:

DEARLY BELOVED: You are come hither seeking deliverance from the power of the Devil, the remission of sin, and the gift of a new and spiritual life by the Holy Ghost, through the sacrament of Baptism, which Christ hath ordained for the communication of such great grace. These benefits, God on His part will most surely bestow for the sake of His well beloved Son: wherefore it is my duty, in the presence of God and before this congregation, to demand of you, in your own behalf, that you do now make that confession of unfeigned faith, out of a pure conscience, which Almighty God shall accept and answer, by vouchsafing His holy Baptism.

Dost thou, then, renounce the Devil, with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. *I do.*

Dost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ His only begotten Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; descended into hell; the third day rose from the dead; ascended into heaven, and sitteth at the right hand of God the Father Almighty; from whence He shall come to judge the quick and the dead?

And in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sins; the resurrection of the body, and the life everlasting?

Ans. *I believe.*

Wilt thou be baptized in this faith?

Ans. *I will*

Dost thou promise to follow Jesus Christ, and to keep His commandments all the days of thy life?

Ans. *I do.*

Then shall the Minister ask the name of the Catechumen, and requiring him to kneel down, shall baptize him, saying:

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

After a short pause, the Minister shall lay his hands on the head of the person or persons baptized, still kneeling, and *confirm* them severally, saying:

The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. *Amen.*

Then, the persons rising, the Minister shall proceed:

Let us give thanks:

We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee, through the mystery of Thy holy Baptism, to deliver *this person* from the power of darkness, and to translate *him* into the kingdom of Thy dear Son, in whom we have redemption through His blood, even the forgiveness of sins. And we humbly beseech Thee to grant that *he*, being dead unto sin and living unto righteousness, and being buried with Christ in His death, may crucify the old man and utterly abolish the whole body of sin; and that, as *he* is made partaker of the death of Thy Son, *he* may also be made partaker of His resurrection; so that finally, with the residue of Thy Holy Church, *he* may be an inheritor of Thine everlasting kingdom: through Jesus Christ our Lord.

R. *Amen.*

Here let the people join the Minister in repeating the *Lord's Prayer.*

Then the Minister shall give the person or persons baptized the right hand, and say:

With the right hand of Christian fellowship, I receive you into the Congregation of Christ's flock. Having put on Christ now, by the power of this holy sacrament, let it be your care to walk in Him, from this time forward, in newness of life. Know ye not, says the Apostle, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. You have been called to glory and virtue, to victory and salvation. Walk worthy of your calling. Run with patience the race that is set before you. Fight the good fight of faith. Be strong in the Lord, and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand. He that endureth unto the end, shall be saved. Be faithful unto death, and you shall receive a crown of life.

And now may the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you: to Him be glory and dominion for ever and ever. *Amen.*

CONFIRMATION.

[The baptized children of the Church should become Catechumens as soon as they are old enough to commit to memory the answers in the Catechism, and to be benefited by the Pastor's instructions. In no case ought their attendance to be delayed beyond their fourteenth year. Before their Confirmation, the Minister may examine them upon the Catechism in the presence of the Congregation.]

At the time appointed for Confirmation, after a *Sermon* suitable to the occasion, and the singing of a *Hymn* by the Congregation, or *Anthem* by the Choir, the Minister shall read the names of the Catechumens, who shall come forward, and stand around the Altar. Then the Minister shall say:

THE grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

Following the example of the holy Apostles, and those who succeeded them, the Church bestows upon those who have been baptized, either as adults or in their infancy, after they have been properly instructed, the blessing of Confirmation, by prayer and the laying on of hands.

The laying on of hands was first practised as a religious act by devout parents upon their children, whereby they imparted unto them the parental blessing, and confirmed them in faith and piety. By the laying on of hands also, such as were called to be public ministers in the Church were invested with the authority and grace of the sacred office; and so also by the same solemn act the Apostles

of our Lord communicated the gift of the Holy Ghost for the confirmation of believers after their baptism.

Then addressing the Catechumens, the Minister shall say:

DEARLY BELOVED IN THE LORD: As children of your heavenly Father, called to a holy priesthood in the Church, to offer up spiritual sacrifices to God by Jesus Christ, you are now to receive the solemn rite of Confirmation by the laying on of hands, as your full and formal consecration to His holy service.

In this holy ordinance you on your part renew and ratify the promise and vow made in your baptism, whilst the Church, in God's stead, claims you publicly for His service, blesses you in His name, confirms you in His holy covenant, and imparts unto you, in larger measure, the Holy Ghost, by whose help alone, you are able to fulfil your vows by leading holy and obedient lives, to your own salvation, and to the glory of His victorious grace.

That you may publicly declare your purpose, renew your vows, and confess your faith, I, as a Minister of Jesus Christ, require of you to answer to the following questions:

Dost thou now, in the presence of God and of this Congregation, renew the solemn promise and vow made in your name at your baptism? Dost thou ratify and confirm the same, and acknowledge thyself bound to believe and to do all those things which your parents then undertook for you?

Ans. *I do.*

Dost thou renounce the Devil with all his ways and works, the world with its vain pomp and glory, and the flesh with all its sinful desires?

Ans. *I do.*

Then the Minister shall say:

Profess, now, your faith before God and this Congregation.

Here, the Congregation standing, the Catechumens shall audibly repeat the *Apostles' Creed*, or the Minister shall repeat it, the Catechumens accompanying him with audible voice.

After which, the Minister shall say:

Let us pray.

ALMIGHTY and everlasting God, who, out of infinite mercy in Christ Jesus, hast caused these Thy servants to be born again of water and of the Holy Ghost, and hast given unto them the remission of their sins; strengthen them, we beseech Thee, O Lord, through the Holy Ghost, the Comforter; and daily increase in them the manifold gifts of Thy grace, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, now and forever. *Amen.*

Then the Catechumens shall kneel, and the Minister, laying his hand on the head of each one successively, shall say:

The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. *Amen.*

The Minister shall be allowed, in addition to this, to use one or more of the following sentences.

The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. *Amen.*

The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you: to Him be glory and dominion for ever and ever. *Amen.*

The God of our Lord Jesus Christ, the Father of glory, give unto you the spirit of wisdom and salvation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power usward who believe. *Amen.*

The peace of God which passeth all understanding, keep your heart and mind, through Christ Jesus. *Amen.*

Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. *Amen*

Then, all kneeling, the Minister shall say:

Let us pray.

Almighty God, our heavenly Father, we render Thee thanks for the great mercy Thou hast been pleased to show toward these Thy servants, by giving them power this day publicly to own and accept for themselves Thy covenant of salvation made with them before in the sacrament of Baptism, and by confirming unto them at this time the same grace through the solemn benediction

of Thy Holy Church. And now, O Lord, we beseech Thee to verify and fulfil in them the truth of this glorious covenant unto the end, that as they have been introduced into the kingdom of our Lord and Saviour Jesus Christ, and made to have part in its privileges and hopes, they may be constantly kept in the same by the power of the Holy Ghost, through faith, unto everlasting life. Fortify them against the assaults of sin and hell. Let not Satan prevail against them. Keep them from the evil that is in the world. Help them to walk in the Spirit, that they may not fulfil the lusts of the flesh. Defend them from all heresy and schism, from all apostasy and unbelief. Let them never draw back to perdition. Make them faithful unto death, that no man may take from them their crown. And grant, O most merciful Father, that having continued thus steadfast in faith and hope to the end, they may be counted worthy to be joined with Thy saints in heaven, and to have part with them finally in the resurrection of the dead, through Jesus Christ our Lord.

R. *Amen.*

All rising, the Minister may address the Congregation as follows:

Dearly Beloved in the Lord: Having admitted these persons to the full communion of the Church, we now commend them to your Christian sympathy and regard, and ask for them your intercession at the throne of mercy, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and continue faithful in His service unto death.

Bear in mind that they are members with you of the same body of Christ, and that all the members are bound to have the same care one for another; so that if one member suffer, all the members should suffer with it, and if one member be honored, all the members should rejoice with it.

Take heed that ye offend not any one of these disciples, either by error in doctrine, or misconduct in life. Remember the awful warning of the Lord Jesus: Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Ye that are strong ought to bear the infirmities of the weak, and not to please yourselves. Let every one please his neighbor for his good to edification. For even Christ pleased not Himself, and came not to be ministered unto, but to minister, and to give His life a ransom for many.

Let us provoke one another to love and to every good work; striving together against all sin, and giving all diligence to make our calling and election sure; so that having fought the good fight of faith, we may together win the crown of righteousness which the Lord, the righteous Judge, shall give unto all them that love his appearing. *Amen.*

Then the Minister shall dismiss the Catechumens, saying:

The peace of God which passeth all understanding, keep your hearts and minds, through Christ Jesus. *Amen.*

MARRIAGE.

The parties to be married shall appear, standing before the Minister, with their friends and neighbors or other witnesses; the Man on the right hand, and the Woman on the left. The Minister shall then begin and say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Dearly Beloved: We are assembled, in the sight of God and of His holy angels, to join together this man and this woman in the bonds of Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, confirmed by the teaching of our blessed Saviour, and compared by St. Paul to the mystical union, which subsists between Christ and his Church.

Hear what the Word of God says concerning it:

And the Lord God said, It is not good that man should be alone, I will make him a help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof: and of the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

Hear further what is said by our Lord in the Gospel of St. Matthew:

Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let not man put asunder

Hear also what St. Paul says, in his Epistle to the Ephesians, as touching the duties of husbands toward their wives, and of wives toward their husbands:

Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself, for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing.

Into this holy estate these two persons are come to be joined. Therefore, if any man can show any just cause why they may not be lawfully joined together, let him now speak, or forever after hold his peace.

And then, addressing the persons to be married, he shall say:

Also, I charge you each and both, as ye will answer before God at the day of judgment, if either of you know any reason why ye may not be lawfully joined together in matrimony, confess it now. For be well assured, that all those who are brought together, contrary to the word of God, are not joined together of God; neither is their marriage lawful.

If there be no impediment alleged, or suspicion raised, the Minister shall proceed, and say unto the man:

Wilt thou take this woman to be thy wedded wife?

Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking every other, cleave to her only, so long as ye both shall live?

The man shall answer:

I will.

Then shall the Minister say unto the woman:

Wilt thou take this man to be thy wedded husband?

Wilt thou obey him and serve him, love, honor, and keep him, in sickness and in health; and, forsaking every other, cleave to him only, so long as ye both shall live?

The woman shall answer:

I will.

Then shall the Minister say:

As a seal to this holy vow, give each other the right hand.

[If a ring be used, when they have joined right hands, the Minister shall loose them; the man shall give a ring to the woman, which the Minister taking from her shall deliver again to the man, who shall then place it upon the third finger of the woman's left hand, and holding it there shall say, as instructed by the Minister:

With this ring I thee wed.]

Then shall the Minister lay his hand upon the hands of the pair, and say:

The marriage vow, which you have here made, before God and these witnesses, I confirm, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

What God hath joined together, let not man put asunder.

Let us pray.

O God, who by Thy mighty power didst create man in Thine own image, and then ordain for his happiness the estate of marriage, to be continued through all genera-

tions, look mercifully, we pray Thee, upon these Thy servants; that both this man may truly love his wife, according to Thy word, and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety and peace, be a follower of holy and godly matrons.

O Lord, bless them both and grant them an inheritance in Thine everlasting kingdom, through Jesus Christ, our Lord. *Amen.*

Our Father, who art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. *Amen.*

Then shall he bless them:

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and give them in marriage, pour down upon you the riches of His grace, sanctify and bless you, that you may please Him both in body and soul, and live together in holy love and peace unto your lives' end: through Jesus Christ our Lord. *Amen.*

THE VISITATION AND COMMUNION OF THE SICK.

Visitation of the Sick.

When any one is sick, notice thereof shall be given to the Minister, or, if any circumstance prevent his attendance, to one of the Elders of the Church, who, coming to the sick person, shall carefully inquire into his spiritual state.

[If the sick person be not baptized, he shall be immediately instructed as to his duty in this respect, and urged to become obedient to the faith, and enter into covenant with God. To this end the following Scripture passages shall be read and explained to him: Matt. xxviii. 18–20; Mark xvi. 16; St. John iii. 5; Acts ii. 38–41 — xxii. 16; Rom. vi. 3–12; Gal. iii. 27; Col. ii. 12; Titus iii. 5; 1 Pet. iii. 21. If the sick person give evidence of true repentance and faith, the Minister shall baptize him in the presence of one or more Elders of the Church. This holy Sacrament shall be administered to the sick only in cases where there is immediate danger of death; when recovery is confidently expected, Baptism shall be deferred till his recovery, when he shall be earnestly urged to fulfil the vows which he made in the hour of affliction.]

When the necessary examination has been made, and the proper instructions and exhortations have been given, the Minister, or Elder, shall say:

Dearly Beloved: Be fully persuaded that Almighty God is the Lord of life and of death, and that all His creatures are so in His hands, that without His will they cannot so much as move. Wherefore, know certainly that this is God's visitation, coming not by chance, but by His fatherly hand. Know also that He will make whatever afflictions He sends upon us in this valley of tears, if they be received in the right spirit, and used in

the right way, turn out to our advantage: for He is able to do it, being almighty God, and willing, being a faithful Father.

That your present afflictions may be sanctified to you, and made to conduce to this blessed end, humble yourself with continual repentance for all your sins under the mighty hand of God. Acknowledge His righteousness, and endeavour to bear your sickness with true Christian patience, trusting in His mercy for His dear Son Jesus Christ's sake, rendering unto Him childlike thanks for His fatherly visitation, and resigning yourself wholly to His will; while you look and wait for His salvation, either in your restoration to health, or in your happy removal to a higher and a better world.

That you may be further instructed in regard to God's will concerning you in this your sickness, and receive such encouragement and consolation as in your present circumstances you need, listen to those things which are written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

Here shall be read or repeated some proper passages from the Word of God, such as may seem in number and form to suit the case in hand. The following selections are given in the way of directory and help for this duty:

I.

Affliction cometh not forth of the dust, neither doth trouble spring out of the ground.

Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. — *Job* v. 6, 17, 18, 19.

Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. — *Is.* xlviii. 10.

I will bring them through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God. — *Zech.* xiii. 9.

Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees. — *Heb.* xii. 5–12.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.— *Rom.* viii. 18.

II.

Before I was afflicted I went astray: but now have I kept thy word. Thou art good, and doest good; teach me thy statutes.

It is good for me that I have been afflicted; that I might learn thy statutes.

I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

Let thy tender mercies come unto me, that I may live: for thy law is my delight. — *Ps.* cxix. 67, 68, 71, 75, 76, 77.

We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and

hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. — *Rom.* v. 3, 4, 5.

We are chastened of the Lord, that we should not be condemned with the world. — 1 *Cor.* xi. 32.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. — 2 *Cor.* iv. 16–18

III.

THE Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever. — *Ps.* xxiii.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: for we walk by

faith, not by sight: we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

Wherefore we labor, that, whether present or absent, we may be accepted of him. — 2 *Cor.* v. 1–9.

For to me to live is Christ, and to die is gain.

What I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. — *Phil.* i. 21, 22, 23.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. — 2 *Tim.* iv. 6, 7, 8, 18.

Though I walk in the midst of trouble, thou wilt revive me. — *Ps.* cxxxviii. 7.

O God, who is like unto thee! Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. — *Ps.* lxxi. 19, 20.

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. — *Ps.* xxx. 5.

For the Lord will not cast off forever: but though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. — *Lam.* iii. 31, 32, 33.

For a small moment have I forsaken thee; but with great mercies will I gather thee.

In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.— *Is.* liv. 7, 8, 10.

Then the Minister, or Elder, shall pray with and for the sick person, slowly and distinctly rehearsing in the first place, the articles of the *Apostles' Creed*, and making use afterward of one or more of the following prayers, as the circumstances may require. In any case, it will be proper to close with the *Lord's Prayer*.

A General Prayer for the Sick.

O Lord God, in whose hand is the soul of every living thing, and the breath of all mankind, and to whom belong the issues of life and death; look down in great mercy, we beseech Thee, upon this Thy servant, whom Thou hast been pleased to visit with bodily affliction and disease. Be graciously nigh unto *him* with Thy divine help, according to all *his* circumstances of need. Let *his* sickness be for the glory of God, whether it be in the way of recovery or in the way of death. Grant unto *him*, we beseech Thee, true repentance for all *his* sins, with a firm and steady trust in the merits of Thy Son Jesus Christ, who is the propitiation for the sins of the world. May *he* be found in Him, not having *his* own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. May *he* have grace to be in full charity with all men. Enable *him* to roll all *his* cares upon Thine arm, and to yield *himself* with childlike submission into Thy hands. Thus may *he* learn righteousness, and glorify Thy great name, by the suffering through which *he* is called to pass. We pray that it may please Thee to bless the means which are employed for *his* restoration to health; so that, if it be Thy will, *he* may yet rise from this sickness, to serve Thee and show forth Thy praise in the land of the living. Lord Jesus, who in the days of Thy flesh didst rebuke disease, and make whole such as were sick, and who hast now all power in heaven and on earth, mercifully hear us in *his* behalf, have compassion upon *him*, and spare *him*. But if this may not be, then grant Thou unto *him*, O most merciful Father,

a better deliverance and a far more glorious salvation at last in Thy heavenly kingdom. Give *him* full preparation for death. In all *his* affliction, let the arms of Thine everlasting love be under *him* and round about *him*. When heart and flesh fail, be Thou the strength of *his* heart, and the stay of *his* life. Uphold and support *him* by Thy heavenly grace through all *his* conflict with the last enemy; and finally receive *him* to Thyself, that *he* may dwell with Thee for evermore: through the mediation and merits of Thine only Son, our Lord. *Amen.*

Prayer for a Sick Person not prepared for Death.

O merciful Lord Jesus, who didst open the gates of Paradise to the penitent thief, when hanging on the Cross, and hast assured us in Thy Holy Word, that the prayer of faith shall save the sick, and if he have committed sins they shall be forgiven him; look down, we beseech Thee, in tender compassion on *him*, who now looks up to Thee from *his* bed of suffering and pain. Hear *his* cry, O Lord. Lamb of God that takest away the sin of the world, take away *his* sins. Wash *him* in Thy most precious blood. Thou who didst come to seek and to save that which was lost, and who dost save unto the uttermost all who come unto God by Thee, suffer *him* not to sink into the pains of eternal death, but encircle *him* with the arms of Thy pardoning love, and speak unto *him*, Be of good cheer, thy sins are forgiven thee.

Hear us, O merciful Saviour, who, with the Father and the Holy Ghost, livest and reignest, ever one God, world without end. *Amen.*

Prayer for a Sick Child.

Almighty God and merciful Father, to whom alone belong the issues of life and death; look down from

heaven, we humbly beseech Thee, with the eyes of mercy upon this child, now lying upon the bed of sickness.

Encouraged by the example of Thy servant David, and especially by Thy promise that the prayer of faith shall save the sick, we make our humble supplication for this child, that it may please Thee to be gracious unto us, that the child may live. We ask, O Lord, in submission to Thy holy will, and Thine unerring wisdom: we ask also in the name of Jesus Christ, who was Himself a child, and who can be touched with a feeling of all human infirmities; who in the days of His flesh took little children into His arms and blessed them, and restored to health such as were sore vexed of the devil, and afflicted with grievous disease: in His blessed name, who is unchangeable in His mercy, and who has all power in heaven and earth, we humbly beseech Thee for the restoration of this afflicted child.

Visit *him*, O Lord, with Thy salvation, deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake; that if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation. If in the counsels of Thy will, which are only good, devising what is best for *him*, best for us, and most for Thy glory, it should please Thee to remove *him* from this present life, receive *him*, we beseech Thee, into those heavenly habitations, where the souls of those who sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for Thy mercies' sake, in the name of Thy Son our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Prayer for a Departing Soul.

Almighty and most merciful God, we commend the spirit of this our dear *brother*, into Thy hands, as into the hands

of a faithful Creator and most merciful Saviour; beseeching Thee that *his* soul may be precious in Thy sight.

Wash *him*, we pray Thee, in the blood of the Lamb that was slain to take away the sin of the world. Whatsoever defilement *he* may have contracted in this miserable and sinful world, through the lusts of the flesh or the wiles of Satan, do Thou purge away, and blot out all *his* sins.

Receive *him*, we beseech Thee, to Thy mercy; vouchsafe to *him* a quiet passage, and guide him through the valley of the shadow of death; place *him* in the habitations of light and peace, in the company of Thy saints and faithful people who are gone before; with them vouchsafe unto *him* Thy peace and quiet rest; and in the resurrection of the just do Thou make *him* partaker of the inheritance of the saints in light, there to reign with Thy holy Apostles, with the goodly company of Prophets and Martyrs, and with all Thy saints, in glory and blessedness, for ever and ever. *Amen.*

A Litany for the Dying.

O God the Father in heaven: have mercy upon us.

Have mercy upon us.

O God the Son, Redeemer of the world: have mercy upon us.

Have mercy upon us.

O God the Holy Ghost, the Comforter: have mercy upon us.

Have mercy upon us.

Remember not, Lord, our offences, nor the offences of our forefathers. Spare us, good Lord; spare Thy servant before Thee, whom Thou hast redeemed with Thy precious blood.

Spare him, good Lord.

From all evil and harm; from the power of sin, and the snares of the devil; from Thy wrath, and from everlasting damnation;

Good Lord, deliver him.

By the mystery of Thy holy Incarnation; by Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost: in the hour of death and in the day of judgment;

Good Lord, deliver him.

We sinners do beseech Thee to hear us.

Son of God, we beseech Thee to hear us.

That it may please Thee to uphold him with Thy free Spirit; to grant him true repentance; to forgive him all his sins; to strengthen and confirm him in Thy grace; and to beat down Satan under his feet;

We beseech Thee to hear us, O Lord.

O Son of God, Redeemer of the world;

Hear us.

O Lamb of God, that takest away the sin of the world;

Have mercy upon him.

O Lamb of God, that takest away the sin of the world;

Grant him Thy peace.

O Lord God, our heavenly Father, who hast no pleasure in the death of sinners, but wilt rather that they return unto Thee and live; we heartily beseech Thee to regard this sick person with an eye of compassion; suffer *him* not to be overwhelmed by any pains of body, or any anguish of soul; but grant unto him in this world Thy pardon and peace, and in the world to come life everlasting, through the abounding merits and the glorious mediation of Jesus Christ our Lord. *Amen.*

Communion of the Sick.

[If any member of the Church, through sickness or infirmity, be not able to come to the house of God, and yet is anxious to receive the Communion, it may be administered to him privately; in which case, timely notice thereof must be given to the Minister; one other person at least should commune with the sick; and one or more of the Elders ought to be present.]

The emblems having been placed upon a decently covered table, the Minister shall say:

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. *Amen.*

Dearly Beloved in the Lord: Forasmuch as, in the providence of God, you are deprived of the privilege of receiving the holy Communion in the Church, and your heart nevertheless longs for the enjoyment of this blessing and grace, be encouraged and comforted by the words of the Lord Jesus: Where two or three are gathered together in My name, there am I in the midst of them.

That you may not partake unworthily of this holy sacrament, consider well, and lay rightly to heart, the exhortation and warning of the Apostle Paul: Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Hear also how St. John encourages those who are truly penitent, saying: If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And again it is written: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Then, all kneeling, the Minister shall say:

Let us pray.

ALMIGHTY and most merciful God, our heavenly Father, we humble ourselves in Thy holy presence under a deep sense of our unworthiness. We have sinned against heaven and in Thy sight. We have come short of Thy glory. We have broken Thy laws. We have greatly offended against Thee, not only by evil words and deeds, but also by sinful thoughts and desires. We have failed in our solemn vows, and there is no health nor soundness in us. But, O Lord, we heartily repent of our sins; we condemn ourselves, and flee to the Cross of Thy dear Son. Father in heaven, for His sake, have mercy upon us. Deliver us from the guilt and power of sin. Create in us a clean heart, and renew a right spirit within us, that we may present ourselves a living sacrifice unto Thee, and serve Thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord.

R. *Amen.*

Then shall the Minister rise, and pronounce to those assembled, still kneeling, the following declaration of the remission of sins for Christ's sake.

HEARKEN now unto the comforting assurance of the grace of God, promised in the Gospel to all that repent and believe.

Thus saith the Lord: As I live, I have no pleasure in the death of the sinner, but that he turn from his way and live. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Unto as many of you, therefore, beloved brethren, as truly repent of your sins, believe in the Lord Jesus Christ,

and are resolved to walk in newness of life, I announce and declare, by the authority and in the name of Christ, as His minister, that your sins are forgiven in heaven, according to His promise in the Gospel, through the perfect merit of Jesus Christ our Lord.

R. *Amen.*

Or this:

Almighty God, who desireth not the death of the sinner, but rather that he may turn from his wickedness and live, and who gave His Son Jesus Christ as a sacrifice and propitiation for the sins of the whole world; have mercy upon you, absolve you from all sin, establish you in His grace, grant unto you His Holy Spirit, and bring you to life everlasting, through Jesus Christ our Lord.

R. *Amen.*

M. Peace be with you.

R. *Amen.*

Then, all standing, the Minister addressing the sick person, shall say:

Now join with us, whilst we, as many as are here present, make confession of our Catholic undoubted Christian faith.

Here the *Apostles' Creed*, p. 15, shall be repeated; at the close of which, the Minister shall say:

The Almighty God, the Father of our Lord Jesus Christ, be merciful and gracious unto you, confirming toward you His love, for the sake of His dear Son, our Saviour, who suffered, and died, and rose, and ascended, and intercedes for you, in union with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

If the elements have not already been consecrated in the Church, the Minister shall consecrate them in the manner and form presented for this part in the regular communion service, p. 197, otherwise he shall proceed as follows:

The Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of Me.

After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come.

In administering the elements, the Minister shall give first to those who communicate with the sick, and then to the sick person. Giving the bread, he shall say:

The bread which we break, is the communion of the body of Christ.

Giving the cup, he shall say:

The cup of blessing which we bless, is the communion of the blood of Christ.

Then the Minister shall conclude with a thanksgiving prayer, as in the regular communion service, p. 202; or he may offer a free prayer concluding the whole service with the *Benediction.*

ORDINATION AND INSTALLATION.

Ordination of Ministers.

At the time appointed, the Minister who is to conduct the service shall commence with the following *Collect:*

MEET us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works begun, continued, and ended, in Thee, we may glorify Thy holy name, and finally by Thy mercy attain unto everlasting life: through Jesus Christ our Lord. *Amen.*

Here the Candidate for Ordination, his name being distinctly announced, shall be requested to present himself before the Altar; whereupon the presiding Minister shall address the Congregation as follows:

DEARLY BELOVED IN THE LORD: Almighty God, whom it hath pleased by His Spirit and Word to gather and preserve to Himself continually, out of the whole human race, a Church chosen to everlasting life, hath given to all the members of the same, both ministers and people, a common interest in its welfare. For this reason it hath ever been the practice, that in the ordination of those who have been called to the office of the holy ministry, the people also should have an opportunity to express their voice. Now, therefore, in order that we may be

assisted in the case before us by your knowledge and past observation of him who is here present for admission to this office, we call upon you to the end that if you know any just cause or impediment, because of which he ought not to be ordained to the Christian Ministry, you do come forward in God's name and make it known.

If there be no objection, then, after a sufficient pause, he shall address the Candidate:

Dearly Beloved Brother: It is now our part, solemnly and for the last time, before proceeding to lay upon you irrevocably the burden and responsibility of the Ministry, to remind you how great is the dignity of the office, and how weighty and momentous also are the duties which it involves.

The office is of divine origin and of truly supernatural character and force; flowing directly from the Lord Jesus Christ Himself, as the fruit of His resurrection and triumphant ascension into heaven, and being designed by Him to carry forward the purposes of His grace upon the earth, in the salvation of men by the Church, to the end of time.

"All power," we hear Him saying after He had risen from the dead; "is given unto Me in heaven and in earth, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

To this answers in full what is written also by St. Paul: "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things. And He gave some, apos-

tles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Consider well, dear brother in Christ, how much all this means, as declaring and setting forth the true nature and significance of the holy office. The first Ministers were the Apostles, who were called and commissioned immediately by Jesus Christ Himself. They in turn ordained and set apart other suitable men, as pastors and teachers over the churches which they had gathered and established in different places; and these again in the same way appointed and sent forth others to carry onward and forward still the true succession of their office; which, being regularly transmitted in this way from age to age in the Christian Church, has come down finally to our time. The solemnity of ordination, through which as a channel this transmission flows, is not merely an impressive ceremony, by which the right of such as are called of God to the Ministry is owned and confessed by the Church; but it is to be considered rather as their actual investiture with the very power of the office itself, the sacramental seal of their heavenly commission, and a

symbolical assurance from on high that their consecration to the service of Christ is accepted, and that the Holy Ghost will most certainly be with them in the faithful discharge of their official duties.

These duties are of the same order with the high origin of the office and its glorious design. The Ministers of Christ are set in the world to be at once the representatives of His authority and the ambassadors of His grace. As My Father hath sent Me, He says, even so send I you. He that heareth you, heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me. Let a man so account of us, says St. Paul, as of the ministers of Christ and stewards of the mysteries of God. Again: We are ambassadors for Christ, as though God did beseech you by us. It is their business to baptize, to preach the word, to administer at fit times the holy sacrament of the Lord's Supper. They are appointed to wait upon and serve the Church, which is the spouse of Jesus Christ, His body mystical; to offer before Him the prayers and supplications of His people; to feed, to instruct, to watch over and guide the sheep and lambs of His flock, whom He hath purchased with His own blood. They are charged also with the government of the Church, and with the proper use of its discipline, in the way both of censure and absolution, according to that awfully mysterious word: I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Such being the character of the office to which you are now called, beloved brother in the Lord, and such the high and arduous nature of its duties, it is easy to see with what seriousness and godly fear, with what solemn forethought, with what holy caution, you should ap-

proach unto it, as you are now doing, in the present transaction; and with how great care and study also you ought to apply yourself, that you may appear hereafter to have been worthy of being put into the Christian Ministry, by being found faithful to its mighty trust. Know, at the same time, that for this you are by no means sufficient of yourself. All proper sufficiency here is from God alone; to whom therefore you should pray earnestly, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that giving yourself wholly to this office, with daily meditation and study of the Scriptures, you may be able to make full proof of your ministry, being nourished up in the words of faith and good doctrine, and showing thyself a pattern to others in piety and godly living. In doing this, thou shalt both save thyself and them that hear thee. And when the Chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.

And now, that this congregation of Christ may also understand your views and will in these things, and that you may yourself also the more feel the binding force of what you thus publicly profess and promise, we call upon you to make answer plainly to these following questions which we shall propose to you in the name of God and of His Church:

Do you receive the Holy Scriptures as being the true and proper word of God, the ultimate rule and measure of the whole Christian faith?

Ans. *I do.*

Do you believe in one God the Father; and in one Lord Jesus Christ, the only begotten Son of the Father; and in one Holy Ghost, proceeding from the Father and the Son, and with the Father and the Son one God Almighty? And do you believe in one holy Catholic Church, in which is given one true Baptism for the remis-

sion of sins? And do you consent unto the system of Faith set forth in the three Creeds, commonly called the Apostles' Creed, the Nicene Creed, and the Athanasian Creed?

Ans. *I do.*

Do you receive the doctrines of the Heidelberg Catechism as flowing from the Bible, and answering to the proper sense of the ancient Christian Creeds?

Ans. *I do.*

Are you truly persuaded in your heart, that you are called of God to the office of the Holy Ministry, and do you desire and expect to receive, through the laying on of our hands, the gift and grace of the Holy Ghost, which shall enable you to fulfil this heavenly commission and trust?

Ans. *Such is my persuasion, and such my desire and hope.*

Do you acknowledge the rightful authority of this Church, from which you are now to receive ordination, as being a true part in the succession of the Church Catholic; and do you promise to exercise your ministry in the same with faithful diligence, showing all proper regard for its laws and ordinances, and all suitable obedience to its lawful government in the Lord?

Ans. *So I confess, and so I promise.*

Here the Candidate shall be directed to kneel; the Ministers shall lay their hands severally upon his head, and the presiding Minister shall say:

In the name of the Lord Jesus Christ, the Chief Shepherd and Bishop of the Church, and trusting in the power of His grace, we ordain, consecrate, and appoint you to the Ministry of reconciliation, to proclaim His gospel, to dispense His holy sacraments, to administer Christian discipline in His church, and to be wholly set apart as an

instrument to His use in the salvation of our fallen race: and to this end may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, rest upon and abide with you always. *Amen.*

The Brother shall then rise, when each of the Ministers in turn shall give him the right hand of fellowship, saying:

We give you the right hand of fellowship, to take part with us in this Ministry.

Or this:

Our fellowship is with the Father, and with the Son, and with the Holy Ghost.

Or this:

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Ghost, be with you always.

When the new Minister is to be installed at the same time as Pastor of the Charge in which he is ordained, the Installation services shall now go forward according to the Form provided for that purpose. If there be no Installation, the presiding Minister shall here say:

Let us pray, beloved brethren, to God the Father Almighty, that He may be pleased to multiply His heavenly gifts upon this His servant, whom He hath called to the office of the holy Ministry: through Jesus Christ our Lord. *Amen.*

Then kneeling down:

Let us pray:

Almighty God, most merciful Father, who of Thine infinite goodness hast given Thine only Son Jesus Christ to be our Redeemer and the Author of everlasting life; who after that He had made perfect our redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying and perfecting of the Church; send

down, we beseech Thee, the anointing of the Holy Ghost upon the head of this Thy servant, who has now been set apart in Thy name, through the solemn act of ordination, to the office of teacher and ruler in Christ's Church. Grant unto him, O most merciful Father, such fulness of Thy grace, that he may be a faithful and wise steward whom Thou settest over Thy household, using the authority Thou givest him, not unto destruction, but unto salvation; that he may be an able minister of the New Testament, knowing how he ought to behave himself in the house of God, a workman that needeth not to be ashamed, rightly dividing the word of truth; that he may be a true preacher of righteousness; a faithful leader of the blind, and of them that are out of the way; a light unto those who are in darkness; a watchful guardian over Thy fold, and a follower of the true Shepherd who giveth His life for the sheep. Make his feet beautiful to publish the gospel of peace, and to bring glad tidings of good things. Give him power to preach not himself, but Christ Jesus the Lord, and himself the servant of all for Jesus' sake. May he be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. So may he in all things fulfil his ministry unblamably and unreprovably in Thy sight, that he may be prepared to stand without shame before the judgment seat of Christ, and thus, finishing his course with joy, be received unto glory and immortality in Thine eternal kingdom, where they that turn many to righteousness shall shine as the stars for ever and ever. Hear us for the sake of Jesus Christ Thy Son our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

The Congregation shall then rise and join in singing a *Doxology* or *Hymn;* after which the whole service shall be concluded with this *Benediction:*

The God of peace who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep,

through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

Installation of an Ordained Minister in a Particular Charge.

Immediately after the Ordination of the new Minister, if this take place on the same occasion, or in any other case, after a suitable sermon preached, the presiding Minister shall address the Congregation as follows:

Dearly Beloved in the Lord: You have called *N. N.*, now present, an ordained Minister [*or*, who hath now been ordained a Minister], to become your Pastor. He has consented to accept the call. After full inquiry and deliberation, the Classis of *M.*, under whose supervision and care you stand, has resolved that the proposed settlement ought to take place; and being here accordingly, by its appointment and order, at the present time, for that purpose, we now proceed to institute and install him, in the name of the Lord, as the Pastor of this charge.

Let us pray:

Almighty God, by whose holy inspiration and guidance, Thine Apostles, in the first days of Thy Church, did, for the fulfilling of their charge, ordain others also, who, under them, might take part in the care and government of Thy flock; grant, we beseech Thee, that all those who are placed by Thine authority over the several congregations of Thy people, may be endowed with Thy heavenly grace, and may so faithfully serve Thee in their office and administration, and watch over the souls under their charge, that at the appearing of our Lord Jesus Christ, they may present the people committed to their care a holy and glorious flock, giving an account of them

with joy, and not with grief: through the same our Lord Jesus Christ, who liveth and abideth with Thee and the Holy Ghost, one God, world without end. *Amen.*

Then shall be read, in the way of a general lesson for the occasion, either the whole or some part of the following passages of Scripture:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—*John* x. 1–16.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said

unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—*John* xxi. 15–17.

This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them who are without; lest he fall into reproach and the snare of the devil.—1 *Tim.* iii. 1–7.

And from Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—*Acts* xx. 17–28.

Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.—*Col.* iv. 17.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance

to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. — 1 *Tim.* iv. 12–16.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. — 1 *Pet.* v. 1–4.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. — *Gal.* vi. 6–8.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. — 1 *Thess.* v. 12, 13.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and today, and forever. — *Heb.* xiii. 7, 8.

Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. — *Heb.* xiii. 17.

Then, all standing up, the presiding Minister shall proceed, addressing first the Pastor elect:

And now, beloved brother in Christ, in full view of the great solemnity of the trust as it is thus set forth by the

lively oracles of God, are you willing and ready to take upon yourself the charge of this flock?

Ans. *I am, God being my helper.*

Do you promise and engage, on your part, that being set as Pastor of this people, you will endeavor faithfully to discharge among them all the duties of your ministry, exercising the authority you hold as a true commission from our Lord Jesus Christ, with becoming recollection of His presence, according to His commandments, and in due subjection to the rule that is over you in this church?

Ans. *I promise so to do, with God's help.*

Then addressing the Church and Congregation:

Dearly Beloved: Ye have heard the solemn vows and engagements now taken by him whom you have called to be your Pastor; now, then, we demand of you, do ye on your part receive him in this character and office, promising to show towards him such love, honor, and fit obedience in the Lord, as are due to an overseer and guide placed over you by the Lord Jesus Christ Himself, the Chief Shepherd and Bishop of souls?

Ans. *We do.*

On the ground of this mutual engagement, we do now, by the authority which has been delegated to us for that purpose, solemnly install you, *N. N.*, as Pastor of this people, committing them by this act, as a part of Christ's flock, to your spiritual oversight and care. In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then addressing the Congregation, the presiding Minister shall say:

Let us pray, beloved brethren, to the Triune God, the fountain of all grace and glory, that He may be pleased to sanctify with His heavenly blessing, on both sides, the

Pastoral relation which has now been formed in His name. *Amen.*

Then kneeling down:

Let us pray:

Almighty God, most merciful Father, who of Thine infinite goodness hast given Thine only Son Jesus Christ to be our Redeemer and the Author of everlasting life; who after that He had made perfect our redemption by His death, and was ascended into heaven, poured down His gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying and perfecting of the Church; send down, we beseech Thee, the Holy Ghost upon Thy servant, whom Thou hast been pleased now to set over this people in the office of Bishop and Pastor; and so replenish him with the truth of Thy doctrine, and endue him with innocency of life, that he may faithfully serve before Thee, to the glory of Thy great name, and the benefit of Thy holy Church, through Jesus Christ our only Mediator and Advocate.

R. *Amen.*

O Holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world, be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to Thee in this house, which is called by Thy name. May the words of his mouth, and the meditation of his heart, be always acceptable in Thy sight, O Lord, our strength and our Redeemer.

R. *Amen.*

And Thou, O God the Holy Ghost, sanctifier of the faithful, visit, we pray Thee, this Congregation with Thy love and favor; enlighten their minds more and more with the light of the everlasting gospel; graft in their

hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of Thy great mercy keep them in the same, O blessed Spirit, whom with the Father and the Son together we worship and glorify as one God, world without end.

R. *Amen.*

Then the Congregation shall rise, and join in singing a *Doxology* or *Hymn;* after which the whole service shall be concluded with this *Benediction:*

The God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. *Amen.*

After the Benediction, it will be proper for the Elders and Deacons to come forward and welcome the new Pastor, bidding him God speed, in the name of the Congregation.

Ordination and Installation of Elders and Deacons.

[Should it so happen that Elders only are to be set in office without Deacons, or Deacons only, without Elders, it will be understood that such parts only of the following form are to be used as may relate to that particular case, all other parts being omitted. So also, if the case should be such as to call for installation only, all the persons elected to office having been previously ordained, there must be a like omission of what forms the Ordination act.]

At the close of the Sermon, which ought to be suitable to the occasion, the Minister shall take his place at the Altar, and commence with the following *Collect:*

MEET us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, attain everlasting life: through Jesus Christ our Lord. *Amen.*

Here the persons to be set in office, their names being distinctly announced, shall be requested to present themselves before the Altar; whereupon the Minister shall address the Congregation as follows:

DEARLY BELOVED IN THE LORD: These persons have been solemnly chosen and called by you, as a Christian Congregation, to take part as Elders and Deacons in the care and service of this church. They have accepted your call. No one has come forward to urge any just objection to their being set in office. They are here present for this purpose to-day; and I now proceed accordingly, in the name of the Lord, to ordain such of them as have not been ordained to the same degree before, and to set all of them apart, each in his own office, to the work of the ministry among you and in your behalf.

Then addressing the Candidates, he shall say:

BRETHREN: As it is a great honor to bear office in the Lord's house, so is it at the same time also a high and solemn trust, which no one should take upon him rashly or lightly. For no such office, be it remembered, is of merely human origin or authority. There are diversities of gifts, and differences of administrations, in the Church; but all proceed from the same Lord, through the power of one and the same Spirit. Men may be chosen and called to their particular ministry by the voice of their fellow-men; but their ministry itself, if it be true, and not pretended only and false, they can never receive in this way. It comes to them, not from earth, but from heaven; not from the people they serve, but from God. Its rights and powers, its duties and responsibilities, all flow from that jurisdiction of Christ in His Church, which is the fruit of His glorious resurrection, and which is to be regarded as a new order of life and power in the world, extending with real unbroken succession, from the day of Pentecost onward continually to the end of time. You may see thus how much is comprehended in your

present ordination and induction into office; and how needful it is that you should magnify your ministry, and make high account of its duties, in all time to come, as a service to be fulfilled unto God, and not simply unto men.

Ruling *Elders* are appointed to assist and support the Ministers of the Word in the general government of the Church. They form, with the Minister, in each particular ecclesiastical charge, a council in common for the spiritual supervision of the flock which is committed to their care. They are bound to take part, accordingly, in the work of the Ministry, so far as it has to do with this pastoral oversight and rule. They are to be the advisers and counsellors of the Minister in his episcopal trust; they are to be to him as hands and eyes, acting with him and for him, and representing his presence throughout the congregation. It is their province to go before the flock in the way of Christian example, to watch over it in the Lord, to take an active interest in its spiritual welfare, to feel a responsibility for its condition, to be at hand in all circumstances with spiritual aid for its necessities and wants. It belongs to them, in virtue of their office, to visit the sick and the afflicted, to instruct the ignorant, to admonish such as are out of the way, to warn the unruly, to command and rebuke with authority in Christ's name. To them, moreover, in conjunction with the Pastor, belongs the whole discipline of the Church, its power of the keys, as exercised both in the form of censure and in the form of absolution.

The general nature and character of the office of *Deacon* may be learned from the account which is given of its first institution in the sixth chapter of the Acts of the Apostles: "When the number of the disciples was multiplied, we are told, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected

in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said: It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the Apostles: and when they had prayed, they laid their hands on them."

We see from this, that the office of Deacons has regard especially to the wants of the poor. It is assumed that the Church is bound, as well as naturally disposed, to care for the temporal necessities of such of her members as are in a condition of privation and need; and that the relation of giving and receiving, the law of communication and fellowship between those who have and those who have not this world's goods, must ever enter into her constitution, as a necessary part of the true and right order of God's house; according to that significant word of Christ Himself: The poor always ye have with you. Hence the occasion for a separate ministry or service devoted particularly to this object, that it may neither be overlooked and neglected, nor yet be allowed to hinder and distract the work of the ministry in its higher forms. It belongs to the Deacons, accordingly, to help the Pastor, and to supply his place in those church ministrations which are directed immediately towards the more outward needs of the general household of faith. On them falls the honorable charge of looking after the desolate and poor, and of seeing that the charities of the Church are applied with proper effect to

their weekly and daily wants. In this service, at the same time, they must not lose sight of the true spiritual character of their office; which, however it may be thus occupied with outward and temporal things, remains always, notwithstanding, a proper branch of the Christian Ministry, the last scope and purpose of which in all things can only be the eternal salvation of men in the world to come. Hence it is that so much stress is laid, in the New Testament, on the character and life of those who are called to take part in this work. They must be men of honest report, full of the Holy Ghost and wisdom, who may be able, both by word and example, to help forward the great purpose of the Gospel, making their ministrations to the bodily necessities of the poor the occasion and means of a still better benefit to their souls. St. Paul also, writing on this subject, in his first Epistle to Timothy, requires of them expressly virtues and merits of like sort with those which are needful for the office of the Ministry in its most exalted character.

And now, brethren, having well considered the nature and design of these sacred offices, to the use of which you have been called respectively by the voice of this Congregation, do you accept the call as coming to you from God, and are you willing to undertake the work and service it sets before you, in the name and for the glory of our common Lord and Master Jesus Christ?

Ans. *Yes.*

Do you receive the Holy Scriptures as being the inspired word of God? Do you consent to the ancient and primitive symbol commonly called the Apostles' Creed, as being a true expression of the foundation articles of the Christian Faith? And do you own the doctrines of the Heidelberg Catechism, as flowing from the Bible in the sense of the same Creed?

Ans. *I do.*

Do you promise to exercise your ministry, as *Elders* or *Deacons*, among this people, with faithful diligence according to what you have now declared to be the rule and measure of your faith; showing all proper regard for the lawful authority of the Church, and taking heed to your own lives, that you may adorn the gospel of God our Saviour by a walk and conversation answerable to the place you occupy in Christ's house?

Ans. *I so promise, trusting in God's help.*

Here those who have not been previously ordained to the office in which they are now called to serve, shall be directed to kneel; whereupon the Minister shall proceed to *ordain* them, laying his right hand upon each one of them in succession, and saying:

Take thou authority to execute the office of Ruling Elder [*or* Deacon] in the Church of God; which office I now solemnly commit unto thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall they rise; after which the Minister shall go on immediately to *install*, or clothe with actual charge in the Congregation, all who are before him for this purpose, both those now ordained, and any who may have been ordained before, making use of the following form:

In the name of the Lord Jesus Christ, and by the authority belonging to me in His Church, I now install you as *Elders* and *Deacons*, in the charge and service to which you have been called by this Congregation; and may the blessing of God Almighty, Father, Son, and Holy Ghost, rest upon you, abide with you, and strengthen you in your ministry always with all might through the Spirit, unto every good word and work. *Amen.*

Let us pray:

Almighty and most merciful God, our heavenly Father, who hast been pleased of Thy great goodness, to call these Thy servants to office and power in Thy Church, send down upon them, we beseech Thee, the Holy Ghost; by

whose most blessed inspiration alone they can be made able to fulfil the ministry now committed unto them, and to use rightly therein the gift of Thy manifold grace. Let every fruit of the Spirit appear and abound in them, to the ornament of the gospel and the glory of Thy great name. Make them wise and faithful, humble, tender, modest, and yet bold, constant, patient, and persevering in their appointed work. In all their walk and conversation may Thy precepts shine forth; that, holding the testimony of a good conscience, they may abide in Christ firm and steadfast, and show forth a good example unto all Thy flock. So may they purchase to themselves a good degree and great boldness in the faith: through Jesus Christ our Lord, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

EXCOMMUNICATION AND RESTORATION.

Excommunication.

[If any member give offence to the Church by open sin, he shall first be admonished by the minister, or an elder, privately; and afterwards, if he does not amend, in the presence of one or more witnesses. The admonition may be repeated, according to the nature of the case. If this discipline fail of its end, the offender is to be suspended, or separated from the use of the sacraments, and the prayers of the Congregation requested on his behalf. Should he still persist in his (errors and) sins, the proper steps shall be taken for his excommunication.

If, however, the offence be one of more than ordinary heinousness, the offender may be excommunicated, after due examination of the case, without previous admonition and suspension.]

The time having been announced beforehand, and the people exhorted to intercede with God, if by any means the offender may be brought to true repentance, the solemn act of excommunication shall take place, in presence of the assembled Congregation, as follows. The Minister, taking his place at the altar, shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Dearly Beloved in the Lord: We have on several occasions made known to you, that our fellow-member, *N. N.*, has been (holding and teaching false doctrine) leading an immoral and ungodly life, and has thus by *his* sin given great offence to the Church of Christ, to the end that by your prayers to God on *his* behalf, *he* might be brought to repentance, and so be freed from the bonds of the Devil. According to the command of our Lord, we have kindly told *him* his fault, both alone and in the

presence of one or two witnesses; we have warned *him* of the end of *his* heinous offences against God and the Church, and admonished *him* to repent. But it is with deep sorrow of heart that we announce to you that, up to this time, we have received no evidence of true repentance and reformation of life. On the contrary, *he* has hardened *his* heart, and daily increases *his* guilt by continuing in stubbornness and disobedience.

Wherefore, in order that this corrupt and seemingly incorrigible member may not endanger the whole body, and that the name of God be not blasphemed among us through *him*, we are now in duty bound, by the command of our Lord, to proceed to the use of the last remedy, and cut *him* off from the communion of the Church.

Here the Elders shall rise.

We, the Minister and Elders of the Church, assembled in the name and by the authority of our Lord Jesus Christ, announce to you all that *N. N.*, because *he* will not forsake *his* (errors and) wicked course of life, is hereby excommunicated from the Church of God; *he* is separated and cut off from the communion of saints, from the use of the sacraments, and from all the other means of grace, so long as *he* obstinately and impenitently persists in *his* (errors and) sins.

Moreover, we admonish you, dearly beloved, that you hold no fellowship with this person, that *he* may be led to a deep sense of *his* fall and separation from the Church of Christ. We beseech you, however, do not treat *him* as an enemy; but admonish *him* and pray for *him*, that *he* may be brought to repentance and restored to the communion of the Church. Remember also that ye yourselves are beset by temptations; and let the fall of this *man* be an example unto you and a warning of your danger.

Ye have seen how *he* began to depart from the ways of truth and righteousness, and by degrees fell away more

and more into (error and) sin, until Satan led *him* captive at his will. Observe, therefore, how cunning the great adversary of souls is, in leading men to destruction. The Devil, as a roaring lion, walketh about seeking whom he may devour. Wherefore, let him that thinketh he standeth take heed lest he fall. Beware of the least beginnings of evil. Lay aside every weight and the sin that doth so easily beset you, and run with patience the race that is set before you, looking unto Jesus, the author and finisher of your faith. Be sober; watch and pray, lest ye enter into temptation. Let every one be truly sorrowful for his sins, that God may not humble us again by the fall of any other member of this church. Beloved brethren, let your fellowship be with the Father, and with His Son Jesus Christ; and be ye steadfast, unmovable, always abounding in the work of the Lord.

Let us pray:

O RIGHTEOUS God, most merciful Father, we bewail our sins before Thy most high Majesty, and confess that we have deserved the sorrow and pain which we have felt in the separation of a fellow-member from Thy Church. But we beseech Thee, for Christ's sake, be Thou gracious unto us; forgive our iniquities, for we mourn over them; and work in our hearts more and more of a godly sorrow not to be repented of; that we may fear the judgments which Thou dost send upon the stiff-necked and rebellious, and give all diligence to walk worthy of the Lord unto all pleasing. And as Thou hast no pleasure in the death of the sinner, but wilt have all men to be converted and live; and as the door of Thy Church is always open to those who return to Thee with true penitence, we pray, O most merciful Father, for grace to walk before Thee in all holiness, and to admonish this excommunicated person in humility and love, that through Thy good Spirit *he* may be made sorry after a godly manner for *his* sins, and re-

stored to Thy favor. May we soon have cause to rejoice over *him* for whom we now have sorrow of heart, that Thy name may be praised through Jesus Christ our Lord.

R. *Amen.*

Restoration.

[The restoration of a penitent shall take place in connection with the preparation for the Holy Communion, or else on the preceding Sunday.]

An excommunicated person desiring to be restored to the communion of the Church, the Minister and Elders shall make diligent inquiry into *his* state of mind and manner of life; and, if *he* give sufficient evidence of being truly penitent on account of *his* errors and sins, the Minister shall make the following announcement to the Congregation, at least one week before the time appointed for *his* restoration.

Beloved in the Lord: It is our privilege to announce to you to-day, that our fellow-member, *N. N.*, who was cut off from our communion, has, by this remedy, as also by good admonitions and your Christian prayers, come so far, that *he* is ashamed of his sins, and desires to be re-admitted to the fellowship of the Church.

We have made diligent inquiry into *his* spiritual state and manner of life, and have good reason to believe that *he* has forsaken *his* wickedness, and turns to the Lord with a broken and a contrite heart. Since then, we are in duty bound, by the command of God, to receive such persons with joy, and yet it is necessary to proceed herein according to good order, we do hereby make known to you that we propose, in connection with the preparation for the next Communion, to loose this excommunicated member from the bond of excommunication, and admit him again to the privileges of the Church; except any one of you may know any just cause why this ought not to be done; in which case it will be your duty to give us

notice of the same in due time. Meanwhile, let every one thank the Lord for the mercy shown to this erring brother, and beseech Him to perfect his work in *him* to his eternal salvation. *Amen.*

At the appointed time, if no impediment be alleged, the Penitent, coming forward, shall kneel before the altar, and the Minister shall say to the Congregation:

Beloved Brethren: We have, on a previous occasion, informed you of the repentance of our fellow-member, *N. N.*, in order, that with your knowledge and approval, *he* might again be received into the Church of Christ. And inasmuch as no one has, in the meantime, brought any charge against *him*, we shall now proceed to *his* formal and solemn restoration, according to the authority of the Gospel.

Our Lord Jesus Christ declares that *whatsoever his ministers shall loose on earth, shall be loosed in heaven;* whereby he gives us to understand that, when any person is excommunicated from the Church, *he* is not at once cut off thereby from all hope of being saved, but may again be loosed from the bonds of condemnation. And, as God declares in his Word, that he has no pleasure in the death of the wicked, but that the wicked turn from his way and live, the Church always hopes for the conversion of her back-slidden children, and keeps her bosom open for those who truly repent. Accordingly, the Apostle Paul commanded that the Corinthian offender, who by his direction had been cut off from the Church, should be again received and comforted, lest perhaps such a one might be swallowed up with overmuch sorrow.

Our Lord teaches us also, that the sentence of absolution which is passed upon such a converted sinner, according to the Word of God, is accounted sure and firm by the Lord. Wherefore no one who truly repents, ought to doubt in the least that *he* is assuredly received by God in mercy; for Christ saith, Whosesoever sins ye remit, they are remitted unto them.

Here let the assisting Elders rise, when the Minister, addressing the Penitent, shall proceed:

Now, therefore I ask thee, *N. N.*, dost thou declare with all thy heart, before God and His Church, that thou art sincerely sorry for the sin and stubbornness for which thou hast been justly excommunicated, and dost thou desire to be re-admitted into the communion of the Church of Christ, and promise henceforth to live in all godliness, according to the command of the Lord?

Ans. *I do.*

Then the Minister shall further say:

And now, in the name and by the authority of Christ and His Church, I announce to you the pardon of your sins; I release you from the bond of the excommunication which you have incurred; receive you and restore you to the fellowship of Christ, to the communion of saints, to the use of the sacraments, and all the other means of grace. The God of all grace, who hath had pity upon you, and who hath given you repentance unto life, confirm you therein unto the end, through Jesus Christ our Lord. *Amen.*

Here the Penitent shall rise:

Seeing then, my *brother*, that God hath received you into grace, be careful to watch henceforward continually, that Satan, the world, and your flesh, may not cause you to fall again into sin. Bring forth fruits meet for repentance; and, as God has forgiven you much, love Him much, and walk before Him in newness of life.

And ye, my brethren, receive this poor penitent with joy and tenderness; praise God for *his* return, and rejoice ye with the angels of Heaven over this sinner who comes to-day to repentance; for *he* was dead and is alive again, *he* was lost and is found. Since God has forgiven and received *him*, let no one despise *him;* look no longer upon *him* as a stranger, but love *him* as a brother, and count

him a fellow-citizen with the saints, and of the household of God. But let each one also profit by the example of *his* fall. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

Let us return thanks to the Lord for the conversion of our *brother*, and implore His mercy for *him*, and for ourselves.

O GRACIOUS GOD, our Heavenly Father, we thank Thee through Jesus Christ Thy Son, that it hath pleased Thee to grant unto our *brother*, who is here present, repentance unto life, and to give us occasion to rejoice over *his* conversion. We beseech Thee to ratify in Heaven, that which we have now done in *his* behalf on the earth. May *he* be more and more assured in *his* heart of the pardon of *his* sins, that thereby *he* may be comforted and animated for Thy service. Restore unto *him* the joy of Thy salvation; and let Thy free spirit uphold *him*, that he may walk in Thy ways steadfastly all the days of *his* life. As he has offended many by *his* sins, so may *he* edify many by *his* conversion. And grant us all grace, we beseech Thee, that we may learn from this example to hold sin in abhorrence, and to fear Thee. Deliver us in the hour of temptation. Suffer none of us to draw back, nor to fall into sin, and dishonor Thy Church; but may we hold fast our profession, and abide faithful unto the end, that we may receive the crown of life: all which we ask through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be honor and glory, world without end.

R. *Amen.*

LAYING OF A CORNER-STONE.

When the people have assembled at the spot where the new church is to be built, the Minister, standing near the corner-stone, shall say:

Dearly Beloved Brethren: It is right and proper, in all our doings, to beseech Almighty God for His most gracious direction and help; but, especially, as we are now assembled to begin a house, which is to be set apart for His honor and service; for the worship of His holy Name, the preaching of His holy Gospel, and the administration of His holy Sacraments: let us therefore devoutly look up to him for assistance, protection and blessing.

Let us pray:

Almighty and everlasting God, who art always more ready to hear than we are to pray, and art wont to give more than either we desire or deserve, grant us, we beseech Thee, the fulness of Thy mercy. Prosper and bless the work which we have here undertaken, that, by Thy favor it may promote Thy glory, and secure the salvation of many souls: through Jesus Christ our Lord.

Our Father, &c.

Here the Minister shall read the 96th Psalm:

Oh sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of

the nations are idols: but the Lord made the heavens. Honor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. Oh worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Here, the inscription of the corner-stone, if it have any, being read, the Minister shall proceed to put into it the several articles which it is to contain, naming them as he does so one by one; after which, the stone being laid in its place, he shall say:

Our help is in the name of the Lord, who made heaven and earth.

Except the Lord build the house, they labor in vain that build it.

Placing his hand upon the stone, he shall then say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* I lay the corner-stone of an edifice, to be here erected under the name of ——— Church, and devoted to the worship of Almighty God, agreeably to the principles and usages of the German Reformed Church in the United States of America.

Other foundation can no man lay, than that is laid, which is Jesus Christ; who is God over all, blessed forever; in whom we have redemption through His blood, even the forgiveness of sins.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Then shall the Minister say:

Let us now unite in the profession of our holy Christian faith:

I BELIEVE, &c.

Then shall he say:

Let us pray:

Blessed be Thy name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to commence the erection of a building, in which Thy holy Name is to be worshipped, the messages of reconciliation proclaimed, and the means and pledges of Thy grace and mercy administered. Prosper Thou them, O God, in this their undertaking. Guard by Thy providence everything which may appertain to the building, which is now begun in Thy fear. Excite the skill and animate the industry of the superintendents and workmen. Shield them from all accidents and dangers. And grant unto them, and all of us here present, the influences of Thy Divine Spirit, so that we may become in soul and body living temples of the Holy Ghost, and be prepared for that eternal city which hath foundations, whose builder and maker is God: all which we ask through the abundant merits of our Lord and Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Here an address may be delivered. After which, a collection being made, the service shall be concluded with a *Hymn* and the *Apostolic Benediction.*

CONSECRATION OF A CHURCH.

The service shall open with the following *Canticle*, to be said or sung.

ARISE, O Lord, into Thy rest; Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness; and let Thy saints shout for joy.

O Thou that dwellest between the cherubim, shine forth.

Make a joyful noise unto God all ye lands. Serve the Lord with gladness: enter into His gates with thanksgiving, and into His courts with praise.

Who shall ascend into the hill of the Lord? and who shall stand in His holy place?

He that hath clean hands, and a clean heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory.

Then shall the Minister say:

Let us pray:

O ETERNAL GOD, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, to Thee alone be praise and adoration, from all the hosts of heaven and all who dwell upon the earth. With hearts full of

joy and gratitude we are now assembled in this house, built to the honor of Thy great name. Send down upon us all Thy Holy Spirit, that we may lift up holy hands to Thee, and worship Thee with pure hearts. O God, who art from everlasting to everlasting, hear us for the sake of Thy dear Son, Jesus Christ our Lord. *Amen*

Here a suitable portion of *Scripture* shall be read; after which the 84th *Psalm*, or a *Hymn* shall be sung. Then the Minister shall say:

Dearly Beloved in the Lord: God, our heavenly Father, in all ages of the Church, has approved the acts of devout and holy men, who, moved either by His express command, or by the secret inspiration of His blessed Spirit, have erected sanctuaries for His worship, and separated them from all common use, that they might be sacred places, wholly consecrated to Him.

We, a congregation of His servants, animated by the pious example of those that have gone before us, sustained by the grace of God, and directed by His Spirit, have built this house to the honor of His great name; and we are now together before God, that we may, by a solemn act of worship, devote it to its intended use and purpose.

First of all, then, under a deep and lively sense of the mercy and favor of our heavenly Father, let us say as with one accord: Blessed be the Lord our God, who hath with His hand fulfilled the desires of our hearts, enabling us to build this house, that His name may be recorded here! To Him be glory, as it was in the beginning, is now, and ever shall be, world without end.

R. *Amen.*

The Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever: Here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread.

Great is the Lord, and greatly to be praised in the city

of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the great King. God is known in her palaces for a refuge.

The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there.

The Lord is in His holy temple: let all the earth keep silence before Him.

R. *Amen.*

Accompany me now with your hearts and voices, while I pronounce the articles of our Catholic Christian faith:

I BELIEVE, &c.

The Minister shall then say:

The Congregation who are now assembled in this place have erected this house for the worship of God, and desire that it be solemnly set apart to that object. They have given to it the name of ————; and by this name we do now set it apart, and dedicate it to the worship of the Triune God, the Father, the Son, and the Holy Ghost. Henceforth let it be a house of God, where His name shall be honored, and His gospel shall be proclaimed, and His blessings shall descend from heaven upon His children. *Amen.*

All kneeling, the Minister shall proceed:

Let us pray.

O LORD OUR GOD, there is no God beside Thee. Thou alone art worthy to receive adoration and praise; for Thou hast made all things, and by Thee they continue to exist. Great and marvellous are Thy works, Lord God Almighty! Just and true are Thy ways, Thou King of saints! Who would not fear Thee, O Lord, and magnify Thy name?

For Thou art holy, and all nations shall come to worship before Thee, when they learn the joy of Thy salvation. Glory be to Thy name, that we are permitted to know Thee, the only true God, and Jesus Christ whom Thou hast sent; and through this knowledge to obtain pardon, sanctification, and eternal life.

We give Thee thanks, O God, for the foundation of Thy Church on earth; for Thy sacred oracles; for the ministry of Thy word; and for Thy holy sacraments. We thank Thee, that, by Thy providence, this house has been erected for the worship of Thy name, that the gospel of Thy Son may be proclaimed in it, that sinners may be called to repentance, and that Thy people may be edified unto life eternal. We pray Thee now to accept the work of our hands. Let this house be indeed a house of God. Let Thy presence be in it, and dwell Thou in the midst of the assembly that shall worship here. Give to it Ministers of Thy Gospel, who shall be men after Thine own heart, and own and bless their labors. Pour out Thy Spirit upon them, that sinners may be converted from darkness to light, and from the power of Satan unto God, and Thy people built up more and more in their holy faith. When Thy holy word is read and preached in this place, and the holy sacraments are administered, send down upon the congregation the dews of Thy heavenly grace. When Thy people bring to Thee their thanksgiving for the gifts of Thy providence, accept their offering, and bless them in it, that their joy may be full. And when, in seasons of calamity and distress, they humble themselves before Thee, and implore Thy mercy, hear Thou in heaven, and pity them; forgive their sins that may have provoked Thy displeasure, and deliver them; or comfort and support them under their trials, and sanctify their affliction unto them, that it may bring forth, in due time, the peaceable fruits of righteousness. Cause Thy name, O Lord, to be hallowed, Thy kingdom to come, and Thy will

to be done, by means of this house, both among the congregation who shall worship in it, and in the community among which they dwell; that our labor be not in vain; that there may be joy in heaven over sinners who repent, and that we all may have confidence, and not be ashamed in the presence of the Lord Jesus at His coming.

Hear us, we beseech Thee, O God of all grace, Father of all light, and Fountain of all good. Let our prayer come up before Thee, and be acceptable, through the merit of Jesus Christ; and do unto us according to Thy great mercy and love. And unto Thee, the King eternal, immortal, and invisible; who alone art mighty, wise, and good; who dwellest in light which no man can approach unto and live; unto Thee be all glory, through Jesus Christ, in heaven and on earth, forever and ever. *Amen.*

Here a collection may be taken up; and, after the singing of a suitable *Hymn*, the *Sermon* and other parts of worship shall follow.

CONSECRATION OF A BURIAL-GROUND.

When the people are assembled in the church, or on the ground, the exercises shall begin with an *Invocation* and a suitable *Hymn* or *Anthem*. Then the Minister shall read the 90th Psalm, after which, the people standing, he shall pray as follows:

O Thou ever blessed Mediator, who wast dead but livest forever, of whom the whole family in heaven and earth is named, and who hast knit all Thy saints in one communion unto life eternal, in that mystical body of which Thou art the glorious and everlasting Head, grant us grace so to follow Thy blessed saints, who have gone before us, in the faith and fellowship of Thy holy Church, that we may come to those unspeakable joys, which Thou hast prepared for all that love Thee, from the foundation of the world.

R. *Amen.*

After prayer the Minister shall read the following Lessons:

The First Lesson, Gen. xxiii.

The Second Lesson, 1 Cor. xv., 12–26.

Then another *Hymn* or *Anthem* shall be sung, after which a suitable *Sermon* or *Address* may be delivered.

Then the Minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Dearly Beloved: The Holy Scriptures in divers places instruct us to put honor upon our bodies. God the Father has formed our bodies fearfully and wonderfully, and

made their destinies one with that of our spirits. God the Son has honored our bodies, by assuming the form and fashion of a man in His glorious incarnation, so that His people are flesh of His flesh and bone of His bones. Our bodies are members of Christ; and we are encouraged to look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. God the Holy Ghost has put honor upon our bodies in making them His temples. We are, moreover, assured that He who raised up Christ from the dead shall also quicken our mortal bodies by His Spirit that dwelleth in us. Hence, having the first fruits of the Spirit, we wait for the adoption, even the redemption of our body.

With the whole Church of all ages, we believe in the resurrection of the body. We know that the dead in Christ shall rise again. I am the Resurrection and the Life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God.

Such being the honor bestowed upon the bodies of the saints, and such being the promises graciously delivered unto us concerning them, it is most meet and right, and we are strongly urged thereto by decency and piety, as well as by Scripture, to cause that the bodies of the departed which rest in hope may also rest in honor and peace.

We find that in the beginning the holy patriarch Abra-

ham, who was the father of the faithful, did not wish to bury his dead in a common place, nor yet among the bodies of the surrounding Gentiles, but purchased a burying-place, even the field of Machpelah, which became the permanent cemetery of his descendants. There he buried Sarah his wife: there he himself was buried: there they buried Isaac his son, and Rebecca his wife: and there afterwards they buried Jacob and Leah. Thus did the faithful of old, who trusted in God, solemnly set apart for themselves a place of burial; whose children we are if we do their works and walk in the ways of their faith.

We read, also, that Joseph of Arimathea, a disciple of Jesus, who waited for the kingdom of God, had a sepulchre prepared in a garden, hewn out of a rock. Into this they laid the precious body of Jesus in the repose of death, guarding it against all desecration by rolling a great stone to the door, and setting a seal upon it.

Imitating this example of holy men, and led by the devout and tender spirit of the Church in all ages, and acting agreeably to our reason and sense of the fitness of things, we have met in a solemn manner to set apart this spot to its intended use.

The name of this ground is . . . . . .

Under this name we separate it from all common and secular use, and consecrate it as a place of burial and repose for the bodies of the dead, until the resurrection of the last day: In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Reign, thou Spirit of Peace, over this consecrated spot. Rest here in hope, ye who fall asleep in Jesus: Rest till the welcome voice of invitation shall break your slumber, and sound aloud through your silent mansions: Awake and sing, ye that dwell in dust.

Let us pray.

Here a free *Prayer*, or the concluding prayer of the first *Burial Service* (pp. 285–6), shall be offered, and the service closed by the *Benediction.*

PUBLIC RECEPTION OF IMMIGRANTS.

As early as convenient after the arrival of Christian brethren from a foreign land, they shall come into the Church, on the occasion of a public service, or at any other time appointed for that purpose, to render thanksgiving to God for His goodness in bringing them safely through the dangers of the Sea, and that they may be publicly commended to the Christian fellowship and sympathies of the Congregation. Either at the beginning or the close of the regular service, at the discretion of the Minister, the newly arrived brethren shall be invited to come forward and stand around the altar. Then the Minister shall announce to the Congregation their names, and at his discretion read such credentials as they may have brought from their fatherland, and give any information he may possess concerning their previous life and Christian character. Whereupon, the Congregation standing, the Minister shall say:

O THAT men would praise the Lord for His goodness, and for His wonderful works to the children of men!

And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing.

They that go down to the sea in ships, that do business in great waters; they see the works of the Lord, and His wonders in the deep.

For He commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, and are at their wits end.

Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then are they glad because they be quiet; so he bringeth them into their desired haven.

O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!

Let them exalt Him also in the congregation of the people, and praise Him in the assembly of the elders.

R. *Amen.*

Then the Minister, addressing the Congregation, shall say:

DEARLY BELOVED: Here, in the presence of the Lord, you behold Christian brethren, whom God in His providence, and through His great mercy, has preserved amid the perils of the great deep, and brought safely hither from a foreign land. Though strangers in the flesh, they are brethren in the spirit, fellow-citizens with the Saints, and of the household of God; having obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.

Hear therefore what the Lord commands you concerning strangers:

If a stranger sojourn with you, or whosoever be among you in your generations; as ye do, so he shall do.

One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your congregations: as ye are, so shall the stranger be before the Lord.

One law and one manner shall be for you, and for the stranger that sojourneth with you.

And if a stranger sojourn with thee in your land, ye shall not vex him.

But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself: I am the Lord your God.

As in the glorified Church in heaven, there are found before the throne praising God of all nations, and kindreds, and people, and tongues; so also in the Church on earth, there is no difference between one nation and another, but Christ is all, and in all. For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.

For by one spirit are we all baptized into one body, whether we be Jews or Gentiles; and have all been made to drink into one spirit. As St. Paul commended Thebe to the church at Rome, so we commend these brethren to you; and entreat, that ye receive them in the Lord, as becometh saints, and that ye assist them in whatsoever business they have need of you: be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Then the Minister, addressing the Brethren at the altar, shall say:

DEARLY BELOVED: Though you are no more in your earthly fatherland, you are still in the land of your Heavenly Father. All lands and all nations are His; and He is as nigh to you here, as He was in the land whence ye came. He will still be faithful to you: be ye also faithful to Him. Give unto the Lord thanksgiving, and pay your vows unto the Most High. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, that the Lord thy God will set thee on high, and all the blessings which He has promised shall come upon thee, and overtake thee, and all the people shall see that ye are called by the name of the Lord.

R. *Amen.*

Then shall the Minister say:

Let us pray.

O Lord, the God of all nations, and kindreds and people, who art no respecter of persons, but rich in mercy towards all who call upon Thee, and hast united all Thy children through Jesus Christ, in one household of faith, and one communion of hope and love; we humbly com-

mend to Thee these strangers, which have come to us from a far country, through Thy mighty hand and stretched out arm; giving Thee most hearty thanks that Thou hast so mercifully protected them in their journey, amid perils by sea and land. Be pleased, O Lord, to give them friends and homes in this land of their choice and adoption. Bless them in basket and in store; but above all, bestow upon them freely and constantly, the richer blessings of Thy grace, that they may live in Thy fear and favor, and at last reach in safety the better country, even the eternal fatherland of the saints in heaven, through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Then the Minister shall bless them, saying:

The Lord bless you, and keep you:

The Lord make His face shine upon you, and be gracious unto you:

The Lord lift up His countenance upon you, and give you peace.

R. *Amen.*

BURIAL OF THE DEAD.

Burial of Members of the Church.

If there be any service at the house, the manner of conducting it is left to the discretion of the Minister.

If the corpse be taken into the church, and funeral services, other than those at the grave, are held before the burial of the body, the Minister, going before the corpse, on entering the church, and passing slowly along the aisle, shall solemnly say, or the choir shall sing:

[If there be no service in the Church, the Minister may say the same sentences on entering the graveyard.]

I AM the resurrection and the life, saith the Lord; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

None of us liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lord's: for to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.

And now is Christ risen from the dead, and become the first fruits of them that slept.

O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ! *Amen.*

The service in the Church shall begin by reading, or chanting, the 90th Psalm.

Instead of this, or in connection with it, the Minister may read 1 Cor, xv., from the 20th verse to the end of the chapter.

Then the Minister shall pray:

ALMIGHTY GOD, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden

of the flesh, are in joy and felicity, we give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech Thee, that we, with all those who are departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord.

R. *Amen.*

O thou ever-blessed Mediator, who wast dead but livest forever, of whom the whole family in heaven and earth is named, and who hast knit all Thy saints in one communion unto life eternal, in that mystical body of which Thou art the glorious and ever-living Head; grant us grace so to follow Thy blessed saints, who have gone before us, in the faith and fellowship of Thy holy Church, that we may come to those unspeakable joys, which Thou hast prepared for all that love Thee, from the foundation of the world.

R. *Amen.*

O Holy and ever-blessed Spirit, who art one with the Father and the Son, and who dwellest in all Thy saints, to comfort and quicken them; do Thou, we beseech Thee, comfort us in the prospect of death, with the hope of the resurrection of the just, and abide in us, that these mortal bodies may be quickened, and fashioned like unto our Saviour's glorious body, according to the working whereby he is able even to subdue all things unto Himself.

R. *Amen.*

O Holy and adorable Trinity, Father, Son, and Holy Ghost, Creator, Redeemer, and Sanctifier of our bodies and souls, we humbly confess our sins, and acknowledge them as the cause of our misery and death, and that, on account of our sins Thou art justly displeased. Yet,

through infinite mercy in Jesus Christ, we implore Thee, blot out our transgressions, wash us from our iniquity, and cleanse us from our sin. O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

R. *Amen.*

Thou knowest, Lord, the secrets of our hearts: shut not Thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee. But keep us in everlasting fellowship with the Church triumphant, and let us rest together in Thy presence from our labors, through Jesus Christ our Lord: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

R. *Amen.*

Here shall follow a short *Sermon*, or *Exhortation*, and such other services as the Minister shall think unto edification, after which the funeral shall proceed to the grave.

At the grave, when the coffin has been let down, the Minister shall say:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I know that my Redeemer liveth, and He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

Let us pray:

Almighty God, who by the death of Thy Son Jesus Christ hast destroyed death: by His rest in the tomb hast

sanctified the graves of the saints: and by His glorious resurrection hast brought life and immortality to light, so that all who die in Him abide in hope as to their bodies, and in joy as to their souls; receive, we beseech Thee, our unfeigned thanks for that victory over death and the grave which He has obtained for us and for all who sleep in Him; and keep us who are still in the body, in everlasting fellowship with all that wait for Thee on earth, and with all that are around Thee in heaven, in union with Him who is the Resurrection and the Life: who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Forasmuch as it hath pleased Almighty God, in His wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground: earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come: through Jesus Christ our Lord. *Amen.*

Then shall be said, or sung:

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Christ, hear us.

Lord God, the Son, in the bosom of the Father, Saviour of the world,

Be gracious unto us.

By Thy human birth; by Thy prayers and tears; by all the troubles of Thy life; by the grief and anguish of Thy soul; by Thine agony and bloody sweat; by Thy cross and passion; by Thy bonds and scourgings; by Thy

crown of thorns; by Thine ignominious crucifixion; by Thy sacred wounds and precious blood; by Thine atoning death; by Thy rest in the grave; by Thy glorious resurrection and ascension; by Thy sitting at the right hand of God; by Thy power to save:

Hear us, and save us, Lord Jesus.

O Lamb of God, that takest away the sin of the world:

Have mercy upon us, and grant us Thy peace. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*

A Burial Service.

[To be used at the grave.]

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

All flesh is as grass, and all the glory of man as the flower of the grass. In the morning it flourisheth, and groweth: in the evening it is cut down and withereth. We are strangers before Thee, and sojourners, as were all our fathers: our days on earth are as a shadow, and there is none abiding. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away.

In the midst of life we are in death: of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased.

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not

Thy merciful ears to our prayers; but spare us, Lord most holy. O God most mighty, O holy and merciful Saviour. Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from Thee.

Jesus saith, Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation. Until that day of the glorious revelation of the great God and our Saviour, we commit this body to the ground; earth to earth: ashes to ashes: dust to dust.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Christ, hear us.
Lord God, the Son, in the bosom of the Father, Saviour of the world,
Be gracious unto us.
By Thy human birth; by Thy prayers and tears; by all the troubles of Thy life; by the grief and anguish of Thy soul; by Thine agony and bloody sweat; by Thy cross and passion; by Thy bonds and scourgings; by Thy crown of thorns; by Thine ignominious crucifixion; by Thy sacred wounds and precious blood; by Thine atoning death; by Thy rest in the grave; by Thy glorious resurrection and ascension; by Thy sitting at the right hand of God; by Thy power to save;
Hear us, and save us, Lord Jesus.
O Lamb of God, that takest away the sin of the world:
Have mercy upon us, and grant us Thy peace.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*

FAMILY PRAYERS.

As an aid to Family Worship, which should be observed daily in every Christian household, the following prayers may be used, in connection with the reading of a portion of Scripture. It is recommended that the Scriptures be read in course, especially the New Testament and the Psalms. Any of these prayers may be concluded either with a simple *Amen*, or with the *Lord's Prayer*, and, if it be thought proper, the following *Benediction:* — *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with us all. Amen.*

FIRST SERIES.

Sunday Morning.

O Lord, merciful and gracious Father, we, Thy children, adopted in Jesus Christ, gather around the mercy-seat, in humble and childlike trust in Thee. As Thou makest the outgoings of the morning to rejoice, so do Thou make glad our hearts on this day of sacred rest.

Thou, O Lord, art the true and only rest of the soul, and our hearts cannot rest until they rest in Thee. Grant us this day, not only the rest of the body, but also some foretaste of that eternal peace and joy which shall refresh us, when we, after the labors of this life, shall awake in Thy likeness, and be numbered with Thy saints in glory everlasting.

O Thou, who hast made Thy Church Thy dwelling-place, and chosen it as Thy rest forever, and hast taught

us in Thy word not to forsake the assembling of ourselves together; regard in special mercy, we beseech Thee, all those who meet to-day in Thy holy courts. Manifest Thyself unto them as Thou dost not unto the world. Bless unto them and us all Thine ordinances; and may our worship in the Church on earth prepare us more fully for the blessed worship of the Church in heaven.

O adorable Saviour, Head of Thy Church, who hast all power in heaven and in earth, and who dost send forth Thy servants in Thy name, to publish salvation and make disciples to Thyself; sustain the Pastors of Thy flocks at home, and in heathen lands. Give them the anointing of the Holy Ghost, in their ministrations, that they may feed the flock that waiteth around Thee; comforting the distressed; instructing the ignorant; warning the careless; confirming the doubting; suiting and satisfying the wants of all from the rich treasury of Thy grace.

Be pleased, O God of compassion, whose tender mercies are over all Thy works, to remember this day all ranks and conditions of men. Succor the needy and oppressed; protect and cheer widows and orphans; restore the sick; prepare the dying for death; sanctify the merciful chastisements of Thy hand unto all who are enduring them; and may the pains of their bodies and the anguish of their souls lead them to the exercise of that godly sorrow which worketh repentance unto life, and thus bring unto them, in the life to come, a far more exceeding and eternal weight of glory, through the suffering, death, resurrection, and powerful intercession of Jesus Christ our Lord.

Blessed Jesus, who in the days of Thy flesh didst take little children into Thine arms and bless them, and who hast taught us that the promise is to us and to our children, and didst command that the lambs of the flock should be fed; do Thou, this day, through Thy families, and through Thy Church, call the little children to Thyself.

Cause them to be nurtured by Thy renewing grace, that out of the mouths of babes and sucklings Thy name may be glorified in the presence of Thine enemies, while they shall cry unto Thee: Hosanna, blessed is He that cometh in the name of the Lord.

Hear now our prayer, O Lord, in heaven, Thy dwelling-place. Glorify Thyself in all that we do and suffer; and lead us in that way in which we shall best escape the pollutions that are in the world, and attain at last to the unspeakable joys of the life to come: and unto Thee, the Father, the Son, and the Holy Ghost, shall be all honor and glory, world without end.

Sunday Evening.

O Lord, our heavenly Father, we acknowledge Thy great goodness toward us, in granting us another day of holy rest. We praise Thee for what our eyes have seen, our ears heard, and our hearts felt of Thy mercy and grace in the privileges of this day.

We are truly sorry for the errors and sins of this day, and of our past lives. We are grieved that we have so often forgotten Thy presence, authority, and goodness. Merciful God, pardon our offences; correct and amend what is amiss in us; and help us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Especially, O Lord, forgive the iniquity of our holy things. Write Thy laws in our hearts; and enable us to show by holy, unblamable, and useful lives, that we have not enjoyed Thy sabbaths and Thy worship in vain. Thus prepare us more and more for the worship of the heavenly temple, and for the enjoyment of that eternal sabbath which knows no setting sun.

Grant, O Lord, that every evening may remind us of the near approach of the night of death, when no man can work. Let a deep sense of our frailty make us careful how we live; and amid all the vanity of this present life, may we be united by a living faith, and by the power of the eternal Spirit, unto Him who is the Resurrection and the Life; so that, though we die, we may yet live, because He lives, and so escape death and the bitter pains of eternal misery.

Assist us in carrying out the holy resolutions which we have this day formed, under the gracious movings of Thy Word and Spirit.

O Thou, who hast all power in heaven and in earth, accompany the preaching of Thy word, and the administration of Thy sacraments, with the influences of Thy Holy Spirit. Continue to us, and to all Christian churches, the means of grace and salvation; and may the saving truths of the gospel be speedily published in every land, that all the ends of the earth may hear, believe, and live forever.

Evermore keep and preserve us, O God of our salvation, in the midst of all dangers to which we are exposed, either in body or in soul; and prepare us, with meek cheerfulness and Christian resignation, to receive our sorrows as well as our joys from Thee; knowing that health and sickness, riches and poverty, yea, all things, come not by chance, but by Thy fatherly hand.

O Thou, to whom the darkness and the light are both alike, and who dost neither slumber nor sleep, defend us, we beseech Thee, from all perils and dangers of this night. Keep us as under the shadow of Thy wings; that we may be quiet from all fear of evil, and be brought in peace to see the light of another day, invigorated and rightly prepared for its work.

We ask all in the name, and for the sake of Thy Son, Jesus Christ.

Monday Morning.

O Lord, our heavenly Father, who by the rest of the Sabbath, and by the peaceful slumbers of the night, hast rested and refreshed our bodies and souls, we bring Thee our hearty thanks for Thy great goodness toward us, and we gratefully acknowledge Thee as the source of all our mercies.

We would now enter upon this new day, and upon the duties of this week, in Thy fear, and with a child-like sense of our dependence on Thee.

As Thou hast ordained that we should eat bread in the sweat of our face, and work with our hands the things which are good, we beseech Thee mercifully to prosper the work of our hands. Sanctify, O Lord, the fruit of our labors and cares, to our good, to the good of others, and to Thy glory.

Help us to carry the spirit of the holy Sabbath into all the business of the week; and whilst our bodies and minds are engaged in honest and useful toil, may our hearts still live and rest in Thee. Whilst we are diligent in business, may we also be fervent in spirit; and in all our doing may we, like our adorable Saviour, be doing only good.

Save us from the spirit of worldliness. Suffer us not to seek our portion in this life; and having food and raiment, make us therewith content.

O Lord God of our fathers, who dost make and keep covenant with families, and dost include parents and children in Thy most gracious promises, bless, we beseech Thee, this household dedicated to Thy holy service. Continue to provide for all our proper wants; and together turn our hearts daily in gratitude and love to Thee, that being united in Thy service in this life, we

may together attain to the felicity of the life everlasting, through infinite mercy and grace in Jesus Christ our Lord.

To Thy care, O Lord, we now commend ourselves in soul and body, for this day. Let Thy fatherly protection be over us. Keep our hearts from sin, our eyes from tears, and our souls from death; and enable us to walk before Thee in cheerful obedience to the end of life.

Hear, O Lord, our prayer; and grant us all things that we need, for this world and for that which is to come; since we ask in the name of our Lord and Saviour Jesus Christ.

Monday Evening.

Most gracious and merciful God, we give Thee thanks that it has pleased Thee to add another day to the years of our life, and that none of Thy judgments, to which for our sins we are justly liable, have fallen upon us.

With deep humility, O holy Lord God, we confess our many sins. We acknowledge our infirmities, which cause us to fall short of being wholly devoted to Thee, and our remaining depravity which ever wars against Thy sanctifying grace in our souls. O God, infinite in mercy, pardon our sins of the day past, which we have committed through negligence, weakness, and frailty, whether in thought, word, or deed; and grant that they may never rise up in judgment against us.

Keep it ever in our hearts that it is an evil thing, and bitter, to forsake and offend the Lord our God. Above all things restrain us from wilful and deliberate sins, that we may never grieve Thy spirit, nor provoke Thee to give us over to our own ways.

Impress us with a due sense of the shortness of our

mortal life, that we may make a right use of our time as it passes: spending it in Thy fear and for Thy glory; and may we never abuse Thy long-suffering and patience. Especially as we know not the number of our days, nor the hour when Thou shalt call us away, help us, we beseech Thee, O Lord, to redeem the present hour while the day lasts. Help us to keep in view our latter end: and in the hour of death, and in the day of judgment, good Lord, deliver us.

O Thou preserver of all, have mercy on all sorts and conditions of men. From Thy fulness, provide for the destitute; by Thy power, heal the sick; by Thy Holy Spirit, comfort the suffering and sorrowing; by Thy restoring grace, raise the fallen; by Thy voice of love and mercy, call back such as have wandered from Thee. Help, O Lord, and save all who feel their need of Thy grace.

Visit, O Lord, with Thy grace this house and family. Drive far from us all snares of the enemy. Let Thy holy angels have charge over us to preserve us in peace; and let Thy blessing be upon us forever, through Jesus Christ our Lord.

O God, all powerful, take us this night under Thy protection. Let our weary nature be refreshed by easy and quiet sleep; and, by Thy grace and providence, bring us at last through all the trials and temptations of this world to a blessed end: that so we may die in peace, rest in hope, and rise to glory.

Tuesday Morning.

Almighty God, our heavenly Father, we acknowledge with grateful hearts Thy goodness, which is renewed

unto us this morning. When we lay in defenceless sleep Thy power was beneath us, and Thy protection around us. While others have spent the night in sighs and tears, in restlessness and painful watchings, in sickness and in struggles with death, Thou hast granted unto us a comfortable and refreshing repose. Blessed be Thy name, O Lord of our life, for all Thy goodness and love toward us.

We rejoice, O gracious Father, that though we sin we have an Advocate with Thee, Jesus Christ, the righteous. Be pleased, for the sake of His satisfaction, no more to remember our offences, neither our corrupt nature, against which we have to struggle all our life long; but wash us thoroughly from our iniquity, and cleanse us from our sin.

Help us with a believing heart to embrace all the sufferings and death of Christ, and thereby to obtain the pardon of our sins and eternal life: that so we may become more and more united unto His sacred body by the Holy Ghost, who dwells both in Christ and in us. May our old man be crucified, dead, and buried with Him; that the corrupt inclinations of the flesh may no more reign in us; but that we may offer ourselves unto Him a sacrifice of thanksgiving and praise, in body and in soul, in this life, and obtain in the world to come life everlasting.

Defend us, O Lord, this day, from all motions of sin in our own hearts, and from all hurtful influences from the world and evil spirits. In our greatest temptations be Thou nearest to us by Thy sustaining and conquering power; and as Thou, blessed Saviour, didst overcome the Tempter in the wilderness, so do Thou overcome his wiles in us by Thy victorious grace.

Grant us, O Lord, the spirit of cheerful resignation to Thy good and holy will, amid all the changes of this mortal life; that we may be patient in adversity; thankful in prosperity; and in all things which shall hereafter befall us may place our firm trust in our faithful God and

Father, believing that nothing shall separate us from His love.

Grant us grace to be just and upright in all our dealings; quiet and peaceable among our neighbors; full of compassion towards the needy and afflicted; and ever ready to do good to all men, according to the abilities and opportunities which Thou shalt give us. That so walking faithfully before Thee all our days, and being found watching whenever our appointed time shall come, we may, from a life of grace, be translated into a life of glory; through the merits and mediation of Jesus Christ our Lord.

Tuesday Evening.

Almighty God, the Father of our Lord and Saviour Jesus Christ, and through Him our Father, and the source of all our mercies, blessed be Thy name, that thou hast so graciously protected us this day. Thy goodness is new unto us every morning, and Thy faithfulness every night. O that there were such hearts in us that we might fear Thee, and keep all Thy commandments always, that it might be well with us and our children forever.

O Holy Spirit, proceeding from the Father and the Son, the Spirit of promise, and the Sanctifier of all that believe, dwell Thou in us as the Spirit of holiness. Purge our hearts from all evil passions and desires, from envy, hatred, and malice: that we may never suffer the sun to go down upon our wrath, but may always retire to rest in peace, charity and good will; with a conscience void of offence toward Thee and all men; so that our hearts may be a fit habitation for Thee. O preserve us pure and blameless unto the coming of our Lord and Saviour Jesus Christ.

O Lord, our heavenly Father, we beseech Thee to look

graciously upon this family, and every member of it. Bless us in body and soul; bless us in basket and store; bless us in our going out and coming in, and in all that concerns us. Above all, bless us with all spiritual blessings; with a pure heart and a sound mind; with contempt of the world, and a firm trust in Thee; with a grateful sense of Thy kindness, and a soul full of love; with a knowledge of Thy will, and a desire to perform it; with the assistance of Thy Spirit, and a sure and joyful hope of everlasting life, through Jesus Christ our Lord.

With these prayers in behalf of ourselves, accept, O Lord, our hearty intercessions for all mankind. Let the light of Thy gospel shine on all nations. Be especially gracious to our own land. Bless all who are in authority over us. So rule their hearts, and strengthen their hands, that they may want neither will nor power to punish wickedness, or to encourage and support true piety among us.

Encouraged by Thy goodness, and our experience of Thy fatherly care during this day, and all our life hitherto, we commit ourselves to Thy almighty protection for the night. May we rest in safety, and be quiet from fear of evil. May our thoughts be serious and devout when we lie down: and when we awake may we be still with Thee. O Thou Keeper of Israel, who dost neither slumber nor sleep, be Thou evermore our guardian; and when we lie down in the grave, be Thou the comfort and strength of our hearts, and our portion forever; through the abounding mercy of Jesus Christ our Lord.

Wednesday Morning.

O Thou Shepherd of Israel, who dost neither slumber nor sleep, under Thy providential care we have rested securely during another night, for which we now render Thee our humble and unfeigned thanks. We have slept and awaked, and lo! Thou art still with us; and we are yet among the living to praise Thee. Blessed be Thy holy name forever and ever.

Our voice shalt Thou hear in the morning, O Lord; in the morning will we direct our prayer unto Thee, and will look up. Thou hast no pleasure in wickedness, neither can any evil dwell before Thee; but Thou hast a delight in all that call upon Thee, and wilt bless such as are of an humble and contrite heart, encompassing them with favor as with a shield. Let the same power and goodness which have been over us during the night attend us throughout all this day, that no evil may befall us.

Grant us grace to begin this day in Thy fear, and to end it to Thy glory. We are weak; be Thou our strength. We are ignorant and do easily err; be Thou our light and our guide. We are prone to thoughtlessness and vanity; keep us mindful, we entreat Thee, of death, and of that great day in which we must give a strict account of our thoughts, words, and actions; to the end that we may live soberly, righteously, and godly in this present evil world.

O Thou omniscient and holy Lord God, we humbly confess before Thee our sins and infirmities. Though Thou didst originally create us good, after Thine own image, in righteousness and true holiness, yet has our nature fallen, and we are conceived and born in sin. We are so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness, except we are regenerated by Thy holy Spirit. Have mercy upon us

miserable sinners, and grant us Thy pardon and peace. O Holy Spirit, who art co-eternal God with the Father and the Son, create in us clean hearts, and renew right spirits within us. Make us by a true faith partakers of Christ and all His benefits; comfort and abide with us forever.

O Lord, as Thou hast called us to be useful to each other, and to the generation in which we live, grant us grace to go forth to our daily duties with cheerfulness, and in humble dependence upon Thy help. Bless Thou our labors, O Lord, and establish upon us the work of our hands; that so we may not live in vain, but for one another, and for Thee, until Thou shalt call us to rest from our labors in Thy heavenly kingdom.

Bless this family, and grant us all grace to love and fear Thee. Bestow Thy blessings, temporal and spiritual, upon all our relations, friends, and neighbors. Reward all that have done us good, and pardon all that have done or wished us evil; give them repentance and better minds.

Be merciful to all who are in any trouble or affliction; and do Thou, O God of pity and compassion, administer to them help and comfort according to their several necessities; for the sake of Him who went about doing good to the bodies and souls of men, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.

Wednesday Evening.

Our Father which art in heaven, in Thy great mercy Thou hast brought us to the close of another day, without any visible marks of Thy displeasure upon us. With unfeigned gratitude, we bring unto Thee our evening sacrifice of praise.

Most gracious and merciful God, who art of purer eyes than to behold iniquity, and hast promised mercy and forgiveness to all them who confess and forsake their sins, we come before Thee with an humble sense of our own unworthiness, acknowledging our manifold transgressions of Thy righteous law, in thought, in word, and in deed. We have every day done those things which Thou hast forbidden, and left undone those things which Thou hast commanded; so that, when we look upon our past lives, and remember that Thou knowest our most secret sins, we are afraid of Thy judgments, and ashamed to lift up our eyes unto Thee. But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech Thee, in Thy Son Jesus Christ, and, for the merits of His sufferings, be Thou merciful unto us, and grant unto us the full and free forgiveness of our sins.

Help us, O Lord, to possess our souls in patience amidst all the changes of this mortal life. Give us a cheerful faith, a joyful hope, and a peaceful love. From gloominess of mind, from repinings, from dejection of spirit, from distrust of Thy mercies, and from fear of death, good Lord, deliver us.

May the Spirit of Christ ever rule and live in us, inspiring our hearts with a sincere love of Thee, O God; with an earnest desire to please Thee, and with a dread of offending Thee. Sanctify us wholly, we beseech Thee, that our souls and bodies may be preserved blameless unto the coming of our Lord Jesus Christ.

We humbly pray for all our fellow-beings, especially for our relations and friends, that they may receive mercies suitable to their various wants, and that they may have hearts wisely to improve them. If any are still strangers to Thee, draw them to Thyself by Thy good Spirit and grace, that as they share in Thy goodness here, they may partake also of Thy glory hereafter, through the great mercy of Jesus Christ our Lord.

Bless, O Lord, the poor and needy, the sick and afflicted, the wretched and distressed. Have compassion upon all ranks and conditions of men. Sanctify all the afflictions of Thy hand unto those who endure them, and in Thine own good time turn all their sorrow into joy.

We beseech Thee, O Lord, in a particular manner, to continue Thy gracious protection to us this night. Into Thy hands we commend ourselves, and all things that belong to us. Do Thou, gracious God, who neither slumberest nor sleepest, be pleased to watch over us. Defend us from all dangers and mischiefs, and from the dread and fear of evil: to the end that we may enjoy such quiet and refreshing sleep as may fit us for the duties of the coming day.

O Lord, make us ever mindful of that time when we shall lie down in the dust; and grant us grace always to live in such a state, that we may never be afraid to die; but that, whether we live we may live unto Thee, and whether we die we may die unto Thee; that, so living and dying, we may be Thine, through the merits and satisfaction of thy Son Jesus Christ our Lord.

Thursday Morning.

O God, our God, early will we seek Thee. Thy mercies are new unto us every morning, and call upon us for new expressions of gratitude to Thee, the Giver of all good. For the rest of the night, for the light of another day, and for the comforts which now surround us, we praise Thee, O Lord our God. Help us to feel more deeply that we owe our life and our all to Thy fatherly love and care.

We return unto Thee this morning, as children to a

parent. O give us the spirit of adoption whereby we may say, Abba Father; and loving Thee, who hast first loved us, may we have grace to dedicate ourselves this day anew to Thy blessed service, in body and in soul.

O holy Saviour, who hast redeemed and delivered us from all our sins, do Thou also renew us by the Holy Ghost after Thine own image: that so we may testify, by our whole life, our gratitude to God for His great love and mercy to us; that every one of us may be assured in ourselves of our faith, by the fruits thereof; and that, by our godly conversation, others may be gained unto Christ.

Grant us grace, O Lord, to flee from all temptation that may this day assail us, and to overcome the power of sin in our hearts. May we rightly know Thee, the only true God; trust in Thee only; with humility and patience submit to Thee; expect all good things from Thee alone; love, fear, and glorify Thee with our whole hearts: so that we may be willing to renounce and forsake all creatures rather than commit the least thing against Thy holy will.

Give us, gracious God, what is needful for us, and grace not to abuse our favors. Give us, we beseech thee, contented minds, and help us to regard with compassion the wants and sorrows of others.

O God, our Saviour, who art the hope of all the ends of the earth, remember, we beseech thee, the children of affliction and sorrow. Heal the sick; provide for the poor, and befriend the forsaken; be a helper to the helpless, a hope to the hopeless, and the Saviour of all.

We now resign ourselves, most merciful Father, into Thy hands for all coming time. Let Thy mercy be upon us according as we hope in Thee. Guide us by Thy counsel while we live, and afterwards receive us to Thy heavenly glory, through infinite riches of grace in Christ Jesus our Lord.

Thursday Evening.

Most merciful God, our heavenly Father, regard us from heaven, the habitation of Thy holiness, and accept the confession of our sins, with our evening sacrifice of thanksgiving and praise.

We acknowledge all our unworthiness, and the frailty and perverseness of our corrupt nature, through which we daily transgress Thy just and holy laws. Do Thou, O Lord, have mercy upon us, and pardon us, for the sake of Jesus Christ, who is our advocate with Thee, and the propitiation for all our sins. May our souls be washed from the defilements of this day in His most precious blood, that we may go to our rest, comforted by Thy grace, and sanctified by Thy Holy Spirit.

Kind and gracious Father, we give Thee our unfeigned thanks, for all Thy mercies bestowed upon us from time to time: for our being, for our reason, and for all our other faculties of soul and body; for health, friends, food, and raiment; and for all other comforts and conveniences of life. Above all, we adore Thy tender mercy and compassion to us, and to all mankind, in sending Thine only Son into the world to redeem us from sin and eternal death, and to make us heirs with Himself of everlasting glory.

We bless Thee for Thy patience with us, notwithstanding our many and great provocations; for all the directions, assistance, and comforts of Thy Holy Spirit; for Thy continual care and watchful providence over us, through the whole course of our lives; and particularly for the mercies and benefits of the past day. We beseech Thee to continue these blessings to us, and to enable us to show forth our gratitude for them, by sincere obedience

to Thy holy laws, and entire devotion to Thee, through Jesus Christ our Lord.

O Lord, take away from us all ignorance, hardness of heart, and undue carefulness for the things of this life. Help us as a household to fear Thee, sincerely to seek Thy glory, and to put our whole trust in Thy mercy.

Make us mindful that as we have now come to the end of another day, so the end of life is at hand; and as we know not the day nor the hour of our Master's coming, grant us grace always so to live, that we may never be afraid to die; but that living or dying we may be Thine.

Wearied with the labors and cares of the day, we come to Thee for quiet and repose, and new supplies of strength for drooping nature. Defend us from the terrors of the night, from the pestilence that walketh in darkness, and from all manner of evil. Visit us with the favor which thou bearest unto Thy chosen ones, and cause us to rest safely in the arms of Thy love. When Thou hast refreshed us by sleep, such as Thou givest Thine own beloved children, raise us up again in health and peace. Thus may all our days and nights be spent with Thee, and in Thy blessed service, till we awake in Thy likeness, and reign with Thee in everlasting joy; through Jesus Christ our Lord.

Friday Morning.

Almighty and everlasting God, in whom we live, and move, and have our being, we render thanks unto Thee, for Thy kind care over us during the night that is past.

Since it is of thy great mercy that another day has opened upon us, we once more dedicate unto Thee our souls and our bodies, that they may be made to serve Thy glory and our own salvation, in a sober, righteous, and

godly life. We renounce all the works of darkness: O cause us to walk in the light of Thy countenance. We renounce the vanities of this world: O help us to seek after the enduring substance that is laid up with Thee in Heaven. We renounce all the sinful lusts of the flesh: O enable us to walk in the Spirit. In these desires and purposes, do Thou, most merciful God, confirm and strengthen us by Thine ever-present grace.

We humbly confess our sins before Thee, Thou holy God. O Saviour, to whom shall we poor sinners go, but unto Thee; for with Thee there is plenteous mercy: and we know, and believe, that Thou hast power on earth to forgive sins. Grant us a joyful sense of Thy pardoning love.

Do Thou, O Lord, mortify in us our old nature, by giving us a sincere sorrow of heart for our sins against Thee; and increase in us a desire more and more to hate and flee from them.

Quicken in us the new man by Thy Holy Spirit; that we may have a sincere joy of heart in God, and find true delight in living according to Thy will in all good works, through the mercy and grace of Jesus Christ, our Lord.

Give us, O Lord, an abiding sense of the vanity and shortness of this mortal life. Seeing that the Son of man cometh at an hour when we think not, may we be always ready; that so the dread summons may not come upon us unawares; but that, having our loins girt about, and our lamps burning, we may be like those that wait for their Lord.

Accept, O Lord, our earnest intercessions for all mankind. Let the light of Thy glorious Gospel shine upon all nations; and cause it to bring forth in Christian lands the fruits of righteousness to the praise of Thy heavenly grace.

Bless Thy Church, O Thou who hast purchased it with Thine own blood. Make it the joy of the whole earth:

clothe its ministers with power; extend its borders into all lands; and may earth's millions of sinning, sorrowing, and suffering souls, find their home and their rest in its bosom.

Bless all our friends, relations, and acquaintances: those that are in sin, O Lord convert; those that are in grace, confirm and strengthen. Unite us all to one another by mutual love, and to Thyself, by the constant practice of piety and holiness, through the merits of Thy blessed Son, our Saviour.

Be merciful to all who are in any trouble or affliction in mind, body, or outward estate. Raise up helpers to such as are in want; and administer grace and comfort to all, according to their several necessities, for the sake of the sufferings and sorrow of Jesus Christ our Lord.

Friday Evening.

Eternal and infinitely glorious God, the great Creator, gracious Preserver, and wise Governor of the world, we, Thy sinful and unworthy servants, fall before Thee at this time, to present our prayers and supplications at the throne of Thy heavenly grace.

Thou, Lord, art never weary in doing us good. O that we had made returns of gratitude to Thee in any measure suitable to the benefits we have received at Thy hands. O that we had employed all our gifts to Thy honor and glory, and never abused the talents entrusted to us. But, alas! we acknowledge with shame that we have been guilty of great ingratitude towards Thee: we have been unprofitable servants; we have neglected much of our duty; we have followed too often the inclinations of our corrupt nature; and instead of loving Thee, and delight-

ing in Thee, we have been too eagerly and fondly pursuing the things of this world.

Let Thy goodness and forbearance, O Lord, lead us to repentance; and though we have rendered ourselves unworthy of the least of Thy mercies, yet, for the sake of Thy beloved Son, our Saviour, in whom Thou art well pleased, spare us, good Lord, spare us, and be not angry with us forever. Wash away all our sins in that fountain which Thou hast opened for sin and uncleanness, and restore us to Thy favor and love.

O Lord, enlighten our understandings, that we may know Thee; sanctify our affections, that we may love Thee; and put Thy fear into our hearts, that we may dread to offend Thee. Convince us thoroughly, O Lord, of the great evil of sin, that we may hate it, and endeavor in all things to obey Thy blessed will, and to walk before Thee in holiness and righteousness all our days.

Make us always mindful that Thou art everywhere present, and knowest our most secret thoughts and ways; that so we may console ourselves with Thy gracious nearness, and at the same time fear to offend Thee, and bring every thought and desire to the obedience of Thy blessed will.

Impress us, O Lord, with a lively and abiding sense of the frailty of our lives, the certainty of judgment to come, the unspeakable glories of heaven, and the most dreadful torments of hell; that we may be moved in good earnest to lay hold of salvation, and never be so foolish as to prefer the pleasures of sin, which are but for a season, to that everlasting fulness of joy, which is in Thy presence for evermore.

Establish, O Lord, and greatly enlarge, the borders of Thy Church; and may the knowledge of Thy name, and the consolations of Thy grace, soon fill all lands and all hearts. O, let the wickedness of the wicked come to an end, and do Thou establish and increase the just.

Extend Thy compassion to all that labor under affliction; send relief to those that are in want; ease those that are in pain; give deliverance to the oppressed and persecuted, especially to those who suffer for righteousness' sake.

We humbly commend ourselves and all our affairs this night to Thy blessing and protection. Give us, O Lord, the comfortable refreshment of a quiet and undisturbed sleep. Defend us from all evil, and from all fear and dread. Keep us more especially from the evil of sin, and the assaults of our spiritual enemies; and let Thy goodness and mercy follow us all the days of our life, for the sake of Jesus Christ our Lord.

Saturday Morning.

O God, by whom the whole world is governed and preserved, we give Thee humble thanks for Thy fatherly care over us, in preserving us from the dangers of the night which is past, and in bringing us safely to the beginning of another day.

We gratefully acknowledge our dependence on Thee for the necessities, conveniences, and comforts of our daily life; for all the means of our well-being in this world; and for the hope of everlasting happiness in Thy heavenly kingdom.

We give Thee thanks for the gift of Thy Son, our Saviour; for the gift of Thy holy Spirit, our Sanctifier and Comforter; for the institution of Thy Church, the mother of us all; for the light of Thy glorious Gospel, and the helps of Thy grace; and for the precious promises of pardon, through Thy Son Christ Jesus, in whose blood we have the atonement.

Give us always, we beseech Thee, such a tender sense of Thy mercies as may make us truly thankful for them. O save us from hardness of heart, and from blindness of mind; that we may never neglect or abuse Thy grace, but may honor and enjoy it in our hearts and lives, from day to day.

Grant us grace honestly to improve all the talents which Thou hast committed to our trust; and may no worldly business, and no love of pleasure, draw our minds or hearts from the solemn concerns of the life to come.

May Thy blessing, O Lord, be upon our persons, upon our labors, upon our substance, and upon all that belongs to us. In prosperity may we not forget Thee, and in adversity may we still trust in Thy wisdom, mercy, and love; knowing that whatever seeming evils befall us in this valley of tears, they shall all turn out to our advantage. And, whatever Thou dost deny us, O withhold not that grace which bringeth salvation.

Defend us, O Lord, and all that are near and dear to us, against all the assaults of our enemies. Grant that this day we may fall into no sin, neither run into any danger. May all our doings be ordered by Thee, and meet with Thy favor and blessing; that so we may walk, O Lord, in the light of Thy countenance.

Into Thy hands, gracious Father, do we now commend our souls and bodies for this day, and for all coming time. Glorify Thyself in all that we do and suffer; and grant us, we beseech Thee, in this world, knowledge of Thy truth, and in the world to come, life everlasting; through the mercy and mediation of Jesus Christ our Lord, to whom, with Thee and the Holy Ghost, one God, be all honor and glory, as it was in the beginning, is now, and ever shall be, world without end.

Saturday Evening.

O Lord God, our Heavenly Father, by whose gracious protection we have been carried through another day and another week of our lives, unto Thee do we render our humble and hearty thanks.

Give us, we beseech Thee, a due sense of the manifold favors Thou hast bestowed upon us ever since we were born; and more especially teach us to value, as we ought to do, Thy great mercy in Christ Jesus our Lord, through whom alone we enjoy the means of grace, and the hope of glory.

We confess, O Lord, that we have not served Thee according to the measure of our knowledge and ability. We have again and again broken Thy laws and commandments; we have too much neglected the warnings Thou hast given; we have resisted the quiet influences of Thy Holy Spirit, and have just cause to fear Thy righteous judgments. We acknowledge and feel our unworthiness. O merciful Father, accept our penitence, and cause it to be more sincere and heartfelt, and give us the comforting assurance of pardon. By Thy manifold and great mercies; by the all-sufficient merits of Thy blessed Son, Jesus Christ; by His agony and bloody sweat; by His bitter cross and passion; by His glorious resurrection and ascension; by His continual intercession for us at Thy right hand; and by the graces and comforts of the Holy Ghost, good Lord, deliver us.

In all the changes and trials of this mortal life; in the day of prosperity and in the day of adversity; in the hour of death and in the day of judgment, good Lord, deliver us.

We beseech Thee, O Lord, to extend Thy mercy to the whole race of mankind. Have pity upon the nations that

know Thee not, and have never heard of Thy name; cause the light of Thy glorious gospel to shine among them, and visit them with Thy salvation.

Look with pity and compassion, O Lord, upon all in affliction and temptation; upon the poor, the sick, and the dying; strengthen and support them, and give them in Thine own good time a happy deliverance, for the sake of the sufferings of Jesus Christ our Lord.

Be merciful and gracious, O God, to our relations, friends, and acquaintances, and to all that desire or need our prayers. Forgive our enemies; reward our benefactors; and grant that we, and all Thy people everywhere, may serve Thee with full purpose of heart, and be made partakers at last of eternal happiness in Thy presence in heaven.

As Thou hast preserved us while waking, so do Thou, O Lord, defend us while sleeping. Grant us such rest of body that we may have a waking soul, to watch for the time when our Lord shall appear to deliver us from this mortal life. Let no vain or wandering fancy trouble us; let our spiritual enemies have no power over us; but grant that our minds may be set wholly upon Thy presence, and made to rest with holy love and fear in Thee alone: that being refreshed with a moderate and sober sleep, we may rise again with cheerful strength and gladness of heart to serve Thee in all good works, through Jesus Christ our Lord.

SECOND SERIES.

Sunday Morning.

PRAISE waiteth for Thee, O God, in Zion, and unto Thee shall the vow be performed. We are altogether unworthy to appear before Thee, Thou Holy One of Israel. In Thy sight, O Lord, we are all as an unclean thing, and our righteousnesses are as filthy rags.

Enable us to draw nigh at this time unto Thee, in the name of our only Mediator, Jesus Christ the righteous. For His sake pardon our iniquity, which is very great. Receive us graciously, love us freely.

Put Thy Holy Spirit within us, that we may never walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful. It is of Thy mercy that we have not followed a multitude to do evil; and this day we would bless Thy name for the institution of the Christian Sabbath. May we be enabled to commemorate with humility and thankfulness the finished works of creation and redemption.

Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away. May we rejoice in the Lord Jesus Christ, who died for our sins, and rose again for our justification, and who ever liveth to make intercession for us.

Be pleased, O Lord, to send forth Thy light and Thy truth: let them lead us, let them bring us unto Thy holy hill, and to Thy tabernacles. May our delight be in the

law of the Lord; and in Thy law may we meditate all the day. Sanctify us through Thy truth; Thy word is truth. Make us faithful in every good word and work. Make us trees planted by the rivers of water, the planting of the Lord, that He may be glorified.

Bless to us, O Lord, for these and all other holy purposes, the reading of Thy word and the public duties of the sanctuary. Go with us to the house of prayer, and grant Thy heavenly blessings to pastor and people, that whatsoever shall be spoken or heard, may be as it becomes the oracles of God. Suffer not the good seed to be choked, or to be rendered unfruitful by the cares or the vanities of this present evil world.

Thou hast set Thy King upon Thy holy hill of Zion. May all nations be blessed in Him, and call Him blessed. May the kingdoms of this world become the kingdoms of our Lord and of His Christ. Give Thy Son the heathen for His inheritance, and the uttermost parts of the earth for His possession. May the waste places of Zion be rebuilt, and the glory of the Lord arise upon her as in the days of old. Visit with Thy special consolations the sons and daughters of affliction. Let them receive, O Lord, this day a portion of the children's bread.

We render Thee our united thanksgivings for the blessings and privileges of the past week, for the rest of the night, and for the return of Thy holy day. Unworthy of the least of all Thy mercies, we cast ourselves on the exceeding riches of Thy grace, in Jesus Christ our Lord; to whom, with Thee and the Holy Ghost, be all honor and praise, world without end.

Sunday Evening.

O Lord our God, in Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore. Thou art the good Shepherd, who makest us to lie down in green pastures and leadest us beside the still waters. Thou restorest our souls, Thou leadest us in the paths of righteousness for Thy name's sake.

Thou hast again revealed Thyself unto us, on this Thy sacred day, as the Father of all mercies and the God of all comfort; and we would now close it by uniting with the saints in heaven, in ascribing unto Thee adoration and praise, for all Thy loving kindness and wonderful works towards the children of men. Especially do we bless Thee for the knowledge of Thy Son Jesus Christ, through whom life and immortality have been brought to light, for Thy holy word, the preaching of the gospel, and all the ordinances of Thy house. We bless Thee for the gracious influences of Thy Spirit, which Thou hast been pleased to shed down upon Thy people in the services of the sanctuary.

Grant, we beseech Thee, that the instructions and admonitions, which have been administered to-day from Thy blessed word, may fall as good seed into good ground, and bring forth much fruit to the glory of Thy name. Save us from the condemnation of those who enjoy the privileges of Thy church, and yet persist in their sins, and thus treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God. Make us every day more zealous in the duties of religion, more frequent and fervent in our prayers and thanksgivings, more serious in our repentance and humiliation, more holy and exemplary in our lives.

Forgive us, we entreat Thee, O heavenly Father, all the sins and short comings of this day, the coldness of our devotions, the dulness of our prayers, the distraction of our thoughts. Our offences grieve our souls, and hide Thy face from us; but our confidence is in Thine infinite mercy, and the all-sufficient sacrifice and merits of Thy Son Jesus Christ, who died also for our sins and rose for our justification, and now sitteth at the right hand of Thy divine Majesty, as our merciful Highpriest, making continually intercession for us, to whom be glory forever.

And now, we commit ourselves to Thy fatherly care and keeping for the coming night. Spread over us the wings of Thy protection, and keep us from sin and harm. Bless with us all our relations and friends, and all our fellowmen: especially all widows and orphans, exiles and prisoners, the poor and needy, and all the destitute and oppressed. Make us ever mindful of the last day, when we shall lie down in the dust. Prepare for us the death of the righteous, and introduce us at last into that rest which remaineth for the people of God, through Jesus Christ our Lord.

Monday Morning.

O Lord our God, who hast ordained times and seasons, and appointed one day of each week for rest, and six days for labor, we bless Thee that Thou dost permit us to enter upon another week under circumstances of mercy and peace. We offer ourselves anew to Thy holy service, which is perfect freedom. We are not our own, but belong both in body and soul, in life and in death, to Thee, our Maker, Redeemer, and Sanctifier. May our whole life and conversation be a song of gratitude and praise to Thine infinite goodness and mercy.

We humbly confess, O Lord, that we are poor, miserable sinners, unable by nature to keep Thy holy laws and precepts. Thou must work in us both to will and to do according to Thy good pleasure. Grant us, we humbly beseech Thee, the powerful aid of Thy Holy Spirit, that He may lead us into all truth and holiness; and so fit us, by Thy heavenly grace, for the duties of this day and week, that we may begin, continue, and end all our works in Thee. Control our thoughts, words, and actions, that they may all be instruments of righteousness to Thy praise.

Give us, we beseech Thee, the power of faith, which overcometh the world, the flesh, and the Devil. Fill our hearts with supreme love to God, and charity to our fellow-men. Inspire us with wisdom and counsel in all our doings. Make us humble in prosperity, and patient in adversity. Keep before our eyes continually the Cross of Christ, as the true source of strength, and our only safeguard against evil thoughts and desires.

Direct our minds, in the midst of our earthly labors, to the kingdom of heaven and its righteousness. Suffer not our affections to dwell below, and to be set upon the vanities of this present evil world. Give us contentment of heart, and childlike trust in Thee, who rulest the universe, and clothest the lilies of the field; who providest for angels, and feedest the young ravens; who art allsufficient in Thyself, and allsufficient to us. Give us a heart compassionate to the poor, and liberal to the needy. May we enjoy more and more the blessedness of doing good to others, and relieving those who are in need, after the example of Jesus Christ, who gave His own life as a ransom for a fallen race.

Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; who hast said that thou wilt be the God of all the families of Israel, and that they shall be Thy people; reign and

rule in this house; dispense Thy spiritual blessings to all its members; give wisdom to the parents, obedience to the children; and so unite us more and more in the holy bonds of love to Thee and to one another, that living in Thy service, and dying in Thy peace, we may enter at last as an unbroken family into the unspeakable joys of Thine everlasting kingdom in heaven.

Monday Evening.

Almighty, most merciful, and everlasting God, hear us, the creatures of a day. Of old hast Thou laid the foundations of the earth, and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment, and as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and of Thy years there shall be no end. Show to us, Lord, the end and measure of our days, that we may know how frail we are; and so teach us to number our few and uncertain years, that we may apply our hearts to wisdom.

And, now that another day is gone, and another night arrived, may we have wisdom to consider that we are another day nearer to death, to judgment, and to eternity. O that we were wise! that we understood this — that we might consider our latter end! Lord, grant us grace to live waiting and watching for Thy call. And whether it come by day, at midnight, or in the morning, may we all be found ready.

And now, O Lord, so long as our years are lengthened out, teach us to walk circumspectly; not as fools, but as wise, redeeming the time, because the days are evil. Give us grace to employ our time in seeking to learn more of

God; in seeking more conformity to His will; in mortifying the deeds of the body, that we may live; and in bringing forth the fruits of the Spirit in all holiness, that our heavenly Father may be glorified in the world.

Yet, Lord, we must confess that we have been very unprofitable servants. We have wasted our precious time on vanities. We have been as men spending their money for that which is not bread, and their labor for that which satisfieth not. But, blessed be Thy holy name, O God, Thou desirest not the death of a sinner; but rather it is Thy desire that he should return unto Thee and live. O turn us and we shall be turned; draw us and we shall run after Thee.

Raise our affections from the earth, and set them upon things above, where Christ sitteth on the right hand of God. By the cross of Christ may we now be crucified to the world, and the world to us; and may the life we shall henceforth live in the flesh, be by the faith of the Son of God. Let Christ be our Life; and unworthy in ourselves though we be, when Christ, who is our Life, shall appear, then shall we also appear with Him in glory.

Remember in Thy mercy, O Lord, all our dear friends and kind benefactors; and, if we have enemies, forgive them, and teach us from the heart to forgive them likewise.

Remember in Thy mercy all that voyage on the seas, and protect and deliver them in the hour of danger.

Remember for good all sick and afflicted persons. Fit the living for life, and the dying for death. Bless the word of instruction and comfort, when addressed to their ear. Make it better than a medicine for their sickness, or oil and wine for their wounds. Open the ears of men, O Lord, that they may everywhere hear and obey Thy word.

Take away in Thy mercy the blindness from the eyes of Israel, and in truth and holiness uphold Thy Gen-

tile churches. Rule in the hearts of our rulers, and let righteousness exalt the nation. Let Thy salvation be nigh to them that fear Thee, that Thy glory may dwell in our land.

Keep us through the night, and if, in Thy providence, we are spared till another day, may we go forth again to serve Thee in newness of life. And to the Father, the Son, and the Holy Spirit, the everlasting God, be glory forever.

Tuesday Morning.

O Lord God, our heavenly Father, who hast permitted us to rest securely under the shadow of Thy wings during the past night, and hast called us forth in safety and peace from our slumbers to the light of day, accept our united thanks for this renewed token of thy goodness and love, and enable us to realize the debt of gratitude we owe to Thee for this and for all other mercies.

Regard us not, O Lord, according to the multitude of our transgressions, but according to the abundance of Thy compassion, and forgive us our innumerable transgressions, through the merits of our Lord and Saviour, Jesus Christ.

O Lord, from whom every grace and all holy desires proceed, quicken us, we humbly beseech Thee, by Thy Holy Spirit, to the end, that we may this day walk in Thy love and fear, and in charity towards all men. Create in us clean hearts, and renew within us right spirits, that Thou mayest take pleasure in us and bless us.

Remember, according to the multitude of Thy mercies, all Thy children in the world, and replenish them with every necessary good in earthly and spiritual things. Especially do thou bless our brethren who are in affliction,

whether of body or mind; all the sick and the bereaved; all that are in peril, whether by land or by sea; all that are oppressed and cruelly treated by their fellow-men; all that are persecuted for righteousness' sake; all widows and orphans; and especially all who are in the pangs of death. Comfort them, O Lord, in their trials and afflictions, and grant them deliverance from their distresses; and do Thou so sanctify them by Thy grace, that they may at last be prepared for an abundant entrance into that rest, which remaineth unto the people of God, through Jesus Christ our Lord.

Bless our rulers, and all whom Thou hast placed in authority over us. Counsel them with Thy wisdom, and preserve them from the numerous temptations by which they are surrounded. May we reverence them, as those who bear rule over us in earthly things from Thee; and may we uphold them in all their lawful endeavors to administer justice and righteousness among men.

And now, O Lord, we commit our souls and bodies, with all that concerns us, into Thy hands. Guide us, Thy poor, weak, and erring children; and so order our footsteps, all our thoughts, words, and deeds, that we may love and obey Thee more perfectly from day to day; until we shall be prepared by Thine infinite mercy, for that bright and glorious world, where there is fulness of joy, and where there are pleasures at Thy right hand for evermore. And all the glory shall be to Thee, the Father, and the Son, and the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.

Tuesday Evening.

Blessed be Thy name, O Lord, Thou almighty Ruler of the universe, who givest us the sun for a light by day, and the moon and the stars for light by night, and who hast brought us safely to the close of another period of our earthly pilgrimage. We beseech Thee to regard our prayer, and the prayers of all Thy people, and pardon us all our sins, according to Thy loving kindness and tender mercy.

Accept, O Lord, our evening sacrifice, and pour out upon us, Thy heritage, the fulness of Thy grace. Guard and defend us by Thy holy angels; arm us with the weapons of righteousness; surround us with Thy truth; watch over us with Thy power; preserve us from all harm and danger, both of soul and body; and give us grace, that we may spend this evening and night, and all the nights and days of our sojourn upon earth, to Thy honor and glory.

O Lord Jesus, Thou once crucified but now exalted Saviour we bless Thee for Thy humiliation; for Thine incarnation; for Thy life of patient suffering; for Thine agony in the garden; for Thy groans and prayers on the Cross; and for Thine atoning death. But we bless Thee, also, for Thy triumphant resurrection; for Thy glorious ascension into heaven; and for Thine intercession before the Father, as our Advocate and Mediator.

O blessed Jesus! may we imitate Thee in Thy humility; bear reproach as meekly as Thou didst bear it; forgive our enemies, as Thou forgavest even Thy murderers, and as we hope that Thou wilt forgive us our many sins. May we, at last, die as Thou didst die; commending our souls into the hands of our heavenly Father, with the

full assurance of being, with Thee, raised up at the last day to eternal life, in those mansions of everlasting glory, which Thou hast gone to prepare for all Thy faithful followers.

O Lord, our gracious Redeemer! we now commit ourselves into Thy hands. Receive us graciously, and love us freely. Be with us when we lie down, and when we rise up; be with us in sickness and in health; and in the hour of death, forsake us not, O Lord, but grant us a calm and peaceful departure out of this world, and a triumphant entrance into Thy heavenly kingdom. And all the glory shall be given to Thee, the ever-living Redeemer, who, with the Father and the Holy Spirit, art alone worthy of all praise and glory, forever and ever.

Wednesday Morning.

O God, we acknowledge Thee as the God in whose hand our breath is, and whose are all our ways. We laid us down in peace and slept, and Thou, Lord, didst make us to dwell in safety. Help us, we fervently beseech Thee, in our morning sacrifice of prayer and praise, which we now offer unto Thee through our Redeemer and Advocate, Jesus Christ, to feel truly penitent for all our sins, and in humble faith and love to consecrate ourselves anew to Thy service in all holiness and piety.

We adore Thee, most faithful Saviour, Thou Angel of the covenant, that Thou hast exalted us as a family to a living relationship with Thee. We bless Thee, that in holy baptism Thou hast sealed us and our children as Thine, and made us partakers together of the rich blessings of the better covenant. May we not make the grace of God of none effect through our unbelief, but use all

diligence to attain to the end of our calling, even the salvation of our souls. By the continual remembrance of Thy mercy, through the help of the Holy Spirit, may we be effectually restrained from sin, greatly cheered in Thy service, more cordially united in mutual love and sympathy, and urged to press forward together toward the mark for the prize of our high calling, in Christ Jesus our Lord. And thus, as we sojourn together, in faith and hope, in this earthly home, may we at last be united forever in the mansions of our Father's house on high.

Visit with Thy love and saving grace, we entreat Thee, the families of all our dear friends and kindred. May they also have a living share in Thy covenant mercy, be the true friends and faithful disciples of Jesus Christ; and in Him may they, finally, be heirs with us, of the inheritance which is incorruptible, undefiled, and that fadeth not away.

Bless, we implore Thee, Thy holy Church universal, and especially that portion of it to which we belong. Smile upon all her institutions of learning. Make them rich sources of sound knowledge and true piety, and instrumental in furnishing efficient pastors and teachers for our congregations. Grant abundant success to all the missionary and other Christian enterprizes in which our Church is engaged, that her waste places may be cultivated, and all her spiritual destitutions speedily supplied. Thus may the grace shown to our fathers be magnified in their children, and the precious inheritance which we have received be handed down in full measure to future generations.

Hear us, O Lord, in these our fervent petitions, and grant unto us and all men, far above all that we are able to ask or think, or can ever deserve, only for the sake of our Lord and Mediator, Jesus Christ.

Wednesday Evening.

A LITANY.

LORD, have mercy upon us.

Have mercy upon us.

Christ, have mercy upon us.

Have mercy upon us.

Christ, hear us and grant us Thy peace.

Hear us and grant us Thy peace.

Jesus, the Son of the living God, the Eternal Word, the Brightness of the Father's glory, and express Image of His person:

Have mercy upon us.

Jesus, the Son of Man, conceived of the Holy Ghost, born of the Virgin Mary, meek and humble of heart, obedient unto death, the example of all virtues, the Way, the Truth, and the Life:

Have mercy upon us.

Jesus, the Author of life, the Captain of salvation, the eternal Highpriest, the Prince of Peace:

Have mercy upon us.

Jesus, the Joy of angels, the Hope of the patriarchs, the Inspirer of the prophets, the Teacher of the apostles, the Strength of martyrs, the King of saints:

Have mercy upon us.

From all sin and evil, from death and hell:

Deliver us, O Lord Jesus.

By Thy holy Nativity and Circumcision; by Thy holy Words and Deeds; by Thine Agony and bloody Sweat; by Thy bitter Cross and Passion; by Thy Death and Burial; by Thy glorious Resurrection and Ascension; by Thy Sitting at the right hand of the Father Almighty, and Thy Return to judge the quick and the dead:

Deliver us, O Lord Jesus.

Lamb of God, who takest away the sin of the world:
Have mercy upon us.
Lamb of God, who takest away the sin of the world:
Hear our prayers.
Lamb of God, who takest away the sin of the world:
Grant us Thy peace.

Thursday Morning.

Almighty God, Father of our Lord Jesus Christ, we approach to the throne of grace this morning with reverence and holy fear, begging of Thee mercy and peace, pardon and salvation. We are poor sinners, but sorrowful and repenting. Thou art holy, and justly offended with us; but yet Thou art our gracious Lord and merciful Father in Christ Jesus. Be pleased, we beseech Thee, to blot out our sins from Thy remembrance, and heal our souls, that we may sin no more against Thee. Open our eyes, that we may see and amend our own infirmities and follies; and give us perfect understanding in the way of godliness, that we may walk in it all the days of our pilgrimage. Give us a spirit diligent in the works of our calling, cheerful and zealous in religion, fervent and frequent in prayer, charitable and useful in conversation. Give us a healthful and a chaste body, a pure and a holy soul, a sanctified and a humble spirit; and preserve our body, soul, and spirit, blameless to the coming of our Lord Jesus Christ.

Blessed be Thy name, O God of all mercies, who hast preserved us through the past night from sickness and sorrow, from sad chances and a violent death, from the malice of the Devil, and the evil effects of our own corrupt nature and infirmity. The outgoings of the morn-

ing and evening shall praise Thee, and Thy servants shall rejoice in giving Thee glory and thanks for all Thy wonderful dealings with the children of men, and the members of Thy Church.

Let Thy providence and care watch over us this day, and all the days of our life, that we may never sin against Thee by idleness or folly, by evil company or private sins, by word or deed, by thought or desire. Enable us so to spend the day that it may be profitable to us and to others, and leave no sorrows, or the remembrance of an evil conscience, at night; and so conduct us through life by Thy Holy Spirit, that when the days of our short abode on earth are done, and the shadow is departed, we may die in Thy fear and favor, and rest in a holy hope, and at last return to the joys of a blessed resurrection, through Jesus Christ our Lord.

Thursday Evening.

Eternal God, Almighty Father of men and angels, by whose care and providence we are preserved and blessed, comforted and assisted, we heartily thank Thee for the many temporal and spiritual mercies Thou hast bestowed upon us this day, and especially for the light of the Gospel which still shines upon us, and points out to us the path of everlasting life and happiness.

Forgive us, we beseech Thee, all the sins and shortcomings of this day: the imperfections of our services, the strength of our passions, the rashness of our words, and the vanity of our actions. O God, how long shall we confess our sins and pray against them, and yet fall under them? O, let it be so no more; let us never return to the follies of which we are ashamed, which bring

sorrow and death. Give us a perfect command over our evil inclinations, an invincible hatred of sin, and a fervent love to Thee, above all the desires of this world.

Be pleased to watch over us this night, and to spread the wings of Thy protection around our resting-place. Preserve us from sin and harm, and from the malice of the spirits of darkness. Whether we sleep or wake, may we be Thy servants and children. Be Thou first and last in all our thoughts, and the guide and strength of all our actions. Let us always lead just and holy lives; and when we die, receive us into Thy hands, O dear Jesus, that we may lie in Thy bosom, behold Thy face, and sing praises with Thy saints unto Thee, and the Father, and the Holy Spirit, for ever and ever.

Friday Morning.

A LITANY.

Remember not, O Lord, our offences; neither take Thou vengeance of our sins. Spare us, good Lord; spare Thy servants, whom Thou hast redeemed with Thy most precious blood, and be not angry with us forever.

Spare us, O Lord.

From the guilt and burden of our sins; from the stings and terrors of conscience; from the illusions and assaults of the enemy; and from the bitter pains of eternal death:

Deliver us, O Lord.

From all impatience under Thy chastisements; from dejection of spirit and distrust of Thy mercies; from the fear of death; and from the terrors of judgment:

Deliver us, O Lord.

By Thy manifold and great Mercies; by the allsuf-

ficient Merits of Thy blessed Son Jesus Christ; by His Agony and bloody Sweat; by His bitter Cross and Passion; by His glorious Resurrection and Ascension; by His continual Intercession for us at Thy right hand; and by the Graces and Comforts of the Holy Ghost:

Deliver us, O Lord.

In all the changes and trials of this mortal life; in all time of our tribulation, and in all time of our prosperity; in the hour of death, and in the day of judgment:

Deliver us, O Lord.

We wretched sinners do beseech Thee to hear us, O Lord God; and that it may please Thee to look upon us with the eye of Thy mercy, to give us a hearty faith and confidence in Thee, and in all our dangers and adversities to stretch forth the right hand of Thy majesty to help and defend us, and to keep us in perpetual peace and safety:

We beseech Thee to hear us, O Lord.

That it may please Thee to remember us with Thy favor, and to give us grace so to follow the good examples of Thy servants, who have departed this life in Thy faith and fear, that with them we may become partakers of Thy heavenly kingdom:

We beseech Thee to hear us, O Lord.

That it may please Thee to give us an entire resignation to Thy holy will; to wean our affection from things below; to fill us with ardent desires after heaven; and finally to make us partakers of all Thy blessings and promises in Christ Jesus:

We beseech Thee to hear us, O Lord.

That it may please Thee so to fill our souls with the peace and love of God, that when Thou shalt call us to walk through the valley and shadow of death, we may fear no evil, but fall gently asleep in Jesus, and awake up in the glory of Thy presence:

We beseech Thee to hear us, O Lord.

Son of God, we beseech Thee to hear us.
We beseech Thee to hear us, O Lord.
O Lamb of God, that takest away the sin of the world,
Have mercy upon us.
O Christ, hear us!
Lord have mercy upon us.
Christ have mercy upon us!
Lord have mercy upon us, and grant us Thy peace.

Friday Evening.

O God the Father, in heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O Holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

How shall we, Thy guilty and polluted creatures, venture to approach Thy footstool, or lift up our eyes to the place where Thy honor dwelleth? Righteousness belongeth unto Thee; but unto us shame and confusion of face, because we have rebelled against Thee. In us dwelleth no good thing. We are altogether laden with iniquity; our hands are not clean, neither is our heart pure. We are a seed of evil-doers, children that are corrupters; we have spoken frowardness; we have done wickedly; we have forgotten the God that made us; we have lightly esteemed the Rock of our salvation.

O our God, we confess with shame before Thee our great transgressions: but do Thou, O Lord, have mercy upon us miserable offenders, and be not angry with us

forever. Thou hast invited us to come to Thee, O Heavenly Father, and hast made a way of access to Thy self through Jesus Christ our Mediator. Give us the spirit of adoption. Give us that holy confidence, which becomes those for whom Thou hast prepared that new and living way into Thy presence. We humbly plead Thy great and precious promises.

Merciful God, deal not with us as we have deserved; look not on us as we have sinned; behold, O God our shield, and look upon the face of Thine Anointed. Thy name and Thy memorial to all generations is, the Lord, the Lord God, merciful and gracious, forgiving iniquity, transgression, and sin.

Father of our Lord and Saviour Jesus Christ, and ours in Him, pardon therefore, we beseech Thee, our manifold sins and offences, through Him who is our Advocate with Thee, and cause us to know the blessedness of the man whose transgressions are forgiven, whose sin is covered.

O Lord, open Thou our lips, and our mouths shall show forth Thy praise. Because Thou hast forgiven us our sins, enable us to bless Thee at all times.

And now, most gracious Father, Thou who hast so often delivered our eyes from tears, our feet from falling, and our souls from death, take us, we entreat Thee, under Thy watchful care this night; guard us from all evil and harm, and bring us to the light, and prepare us for the duties of the coming morrow; and we will praise Thee, the Father, Son, and Holy Ghost, ever one God, world without end.

Saturday Morning.

Almighty God, our heavenly Father, who dost ever watch over Israel, and dost neither slumber nor sleep, we heartily thank Thee that Thou hast brought us all in safety through the perils of the night, and that we are now again permitted to gather in health and peace around the family altar.

We humbly worship Thee as the God of our fathers, who trusted in Thee, and were not ashamed. May we ever seek our happiness and safety under the shadow of Thy wings, stretched over us in Jesus Christ Thy Son. Help us continually to adore Thee for what Thou art in Thyself, as revealed to us in Thy works and in Thy word. Especially do we bless Thee for what Thou hast become to us through Him, in whom Thou hast displayed the exceeding riches of Thy grace. May we ever be found in Him, and may He evermore dwell in us, as our life and the hope of our future glory.

Most merciful God, our Saviour, who didst bless the house of Obed-edom, and all that pertained unto him, because of the ark of God, we thank Thee that Thou art still willing to tarry with those who make their homes Thy tabernacles, and who delight in calling upon Thy name. Choose our humble dwelling more and more as Thy peculiar abode, and help us to adorn our home with such faith, humility, and love, that it may become continually more worthy of Thy gracious and sanctifying presence.

Bless us as parents, we humbly entreat Thee, with wisdom and grace to command our children and our household after us, so that they may always keep the way of the Lord, and that Thou mayest perform unto us all Thy gracious promises. May we ever walk within our house with a perfect heart, and diligently teach our children Thy law, and testify to them of Thy grace.

Bestow also upon our dear children a meek and teachable disposition, that they may not despise Thy mercy, but hear instruction, hide Thy commandments in their hearts, and find the saving knowledge of God. O blessed Saviour, keep them in Thine arms, bind them to Thy heart, save them from the evil that is in the world through sin, and at last take them, with us, and all Thy chosen seed, to Thy kingdom above.

Grant, O Lord, these our requests, through Thine infinite mercy and compassion, and we will ascribe to Thee all honor and glory, world without end.

Saturday Evening.

O Lord, Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. Thou turnest man to destruction, and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labor, and sorrow; for it is soon cut off, and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom.

Enter not into judgment with us, O God, and deliver us not into the bitter pains of eternal death. Forgive us, O most merciful Saviour, the innumerable sins and shortcomings of the past week. So impress us, we beseech Thee, with the constant thought of the vanity of the world, the certainty of death, and of the judgment to come, that we may mortify more and more the lust of the flesh, the lust of the eye, and the pride of life, and be prepared at all times for the coming of the Son of Man.

Keep us mindful that we are strangers and pilgrims on the earth; and give us grace to look for the city above, whose Maker and Builder is God, following those who, through faith and patience, have overcome the world, and inherited the promises. Help us to work out our salvation with fear and trembling, and to make our calling and election sure, that we may die in peace, and rest in the grave, in joyful hope of a blessed resurrection to eternal life: through Jesus Christ our Lord, who shall change our vile bodies, and fashion them like unto His own glorious body.

Accept, also, O heavenly Father, our humble thanks for Thine unspeakable goodness and mercy towards us during the past week, and all the days of our life. We, Thy people, and sheep of Thy pasture, will give Thee thanks forever; we will show forth Thy praise to all generations. Take us now, and all who are near and dear to our hearts, under the wings of Thy protection for the coming night, and give us such refreshing sleep as shall fit us for Thy holy worship on the coming Sabbath, so that we may worthily commemorate, with Thy people, the work of creation, redemption, and sanctification, completed on that sacred day, and enjoy a foretaste of the saints' everlasting rest. Guard us against the power of darkness, free us from all fear of evil, and fill us with the comfortable assurance, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GUIDE TO PRIVATE DEVOTION.

[Public worship and family devotions can never supersede the pious exercises of the closet, where we are alone with the omnipresent God, to lay before Him our inmost secrets, our particular sins, and individual wants. Hence, our Saviour says: "Thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." The following passages of Scripture, and brief ejaculations, are intended simply to assist in these private devotions, and to suggest matter for meditation and prayer.]

On Waking from Sleep.

And in the morning, rising up a great while before day, Jesus went out, and departed into a solitary place, and there prayed. — *Mark* i. 35.

O God, thou art my God; early will I seek thee.—*Ps.* lxiii. 1.

I laid me down and slept; I awaked; for the Lord sustained me. — *Ps.* iii. 5.

I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. — *Ps.* cxxi. 1, 2.

I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. — *Ps.* lix. 16.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High! To show forth thy loving kindness in the morning, and thy faithfulness every night. — *Ps.* xcii. 1, 2.

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.— *Ps.* v. 3.

Almighty and most merciful God, who didst in the beginning create the light, and who dost cause the sun to rise every morning; dispel from my soul the clouds of darkness by the light of Thy truth, that in Thy light I may see light, and that rising with Christ, who is the Resurrection and the Life, I may walk in newness of life, to the praise of Thy glorious name.

UNTO THEE, O LORD, my Maker and Redeemer, I humbly offer up myself, my body and soul, my health and strength, all that I am, and all that I have, as a living sacrifice of thanksgiving.

HEAVENLY FATHER, blessed be Thy holy name for Thy merciful protection during the past night. Grant that I may spend this day, and all the days of my life, in Thy holy service, and grow daily in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Whilst Washing and Dressing.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. — *Ps.* li. 2

Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God. — 1 *Cor.* vi. 11.

The blood of Jesus Christ cleanseth us from all sin.—1 *John* i. 7.

I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with a robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. — *Isaiah* lxi. 10.

He that overcometh, the same shall be clothed in white raiment. — *Rev.* iii. 5.

WASH ME, O Lord Jesus, lover of my soul, with Thine own precious blood, which cleanseth from all sin. Clothe me with the robe of Thy righteousness, and adorn me with the graces of Thy Spirit, that I may glorify Thee in my daily walk and conversation, and enjoy Thee forever.

When Entering on the Duties of the Day.

I must work the works of him that sent me while it is day: the night cometh, when no man can work. — *John* ix. 4.

Whatsoever thy hand findeth to do, do it with thy might; for

there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest. — *Eccles.* ix. 10.

Fear God, and keep his commandments; for this is the whole duty of man. — *Eccles.* xii. 13.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.—*Col.* iii. 17.

Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. — *Matt.* xxvi. 41.

O Lord God Almighty, who hast safely brought me to the beginning of another day, defend me by Thy power; guard me against sin and error; and so order the events of my life, and so sanctify my thoughts and deeds, that they may promote Thy glory, and the welfare of my fellowmen, through Jesus Christ our Saviour.

Enable me, O Lord, by Thy heavenly grace to discharge the duties of this day with supreme regard to Thy glory; to withstand its temptations with Christian courage; to submit to its trials with humble resignation; knowing that all things are from eternity foreseen and ordained by Thine infinite wisdom and mercy, and must work together for good to those that love Thee.

Direct me, O Lord, in all my doings, with Thy most gracious favor, and further me with Thy continual help; that in all my works, begun, continued, and ended in Thee, I may glorify Thy holy name, and finally, by Thy mercy, attain everlasting life: through Jesus Christ our Lord.

Before and After Meals.

The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desires of every living thing. — *Ps.* cxlv. 15, 16.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. — *James* i. 17.

Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer. — 1 *Tim.* iv. 4, 5.

SANCTIFY, O LORD, this food of Thy mercy to our use, and ourselves to Thy service, through Jesus Christ our Saviour. *Amen.*

GIVE us this day our daily bread; forgive us our sins; and save us in Thy kingdom, through Jesus Christ our Saviour. *Amen.*

WE thank Thee, O God, from whom cometh down every good and perfect gift, for these new provisions of Thy bounty. Feed our immortal souls with the bread of life, and admit us at last to the table of Thy saints in heaven, through Jesus Christ our Lord. *Amen.*

BLESS the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. *Amen.*

PRAISE ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth forever. *Amen.*

GLORY be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. *Amen.*

On Retiring to Rest.

God did rest the seventh day from all His works. — *Heb.* iv. 4.

There remaineth therefore a rest to the people of God.—*Heb.* iv. 9.

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, they may rest from their labors, and their works do follow them. — *Rev.* xiv. 13.

Behold, he that keepeth Israel, shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. — *Ps.* cxxi. 4, 5.

He shall give his angels charge over thee, to keep thee in all thy ways. — *Ps.* xci. 11.

He that dwelleth in the secret places of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge, my fortress, my God; in him will I trust. — *Ps.* xci. 1, 2.

Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. — *Ps.* xxiii. 4.

Whom have I in heaven but thee! And there is none upon earth that I desire besides thee. — *Ps.* lxxiii. 25.

I WILL lay me down in peace and take my rest in Thy name, O Lord, who makest me to dwell in safety. Keep me from sin and harm; refresh me with wholesome sleep, raise me up again to the praise of Thy name, and bring me at last to life eternal. *Amen.*

INTO Thy hands O Lord and Keeper of Israel, I commend my body, soul and spirit. Defend me from the terrors of the night, and preserve me from all evil. Keep me mindful of the vanity of life, the certainty of death, and the judgment to come, and prepare me for a happy end, through Jesus Christ our Saviour. *Amen.*

MOST MERCIFUL FATHER, who hast safely brought me to the end of this day, take me under the wings of Thy protection for the coming night. Defend my body from harm, and my soul from sin. Keep me mindful of my end; and when heart and flesh fail, be Thou the strength of my heart, and my portion for ever.

At Midnight.

The Lord will command his loving-kindness in the day time, and in the night his song shall be with me; and my prayer unto the God of my life. — *Ps.* xlii. 8.

My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. — *Ps.* lxiii. 5, 6.

The day of the Lord will come as a thief in the night. — 2 *Pet.* iii. 10.

Be ye also ready; for the Son of man cometh at an hour when ye think not. — *Luke* xii. 40.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. — *Luke* xii. 32.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you into myself; that where I am, there ye may be also. — *John* xiv. 2, 3.

We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. — 2 *Cor.* v. 1.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.—1 *Cor.* ii. 9.

O Lord, who didst, at midnight, fill Thy servants David, and Paul and Silas, with Thy Spirit, and enable them to sing praises unto Thee, make me to think upon Thee with gladness in my bed, and to rejoice in Thy presence, which turns darkness into light. *Amen.*

O Jesus Christ, who hast compared Thy second coming to that of the bridegroom at midnight, let this cry, "Behold the bridegroom cometh," continually sound in my ear, and grant that I may always have oil in my lamp, and be in readiness to meet Thee. *Amen.*

Grant, O God, that I may live in Thy fear, die in Thy peace, rest in thy grave under Thy protection, rise by Thy power to the resurrection of the just, and be numbered with Thy saints in glory everlasting, through Jesus Christ our Lord; to whom with Thee and the Holy Ghost be all honor and praise, for ever and ever. *Amen.*

A

SELECTION OF HYMNS,

FOR

PUBLIC AND PRIVATE WORSHIP.

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HYMNS.

GOD.

Praise and Adoration.

Hymn 1. L. M.

1 BEFORE Jehovah's awful throne
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create, and He destroy.

2 His sovereign power, without our aid,
Made us of clay, and formed us men;
And when like wandering sheep we strayed,
He brought us to His fold again.

3 We are His people, we His care;
Our souls, and all our mortal frame;
What lasting honors shall we rear,
Almighty Maker, to Thy name?

4 We'll crowd Thy gates with thankful songs,
High as the heavens our voices raise;
And Earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

5 Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth shall stand,
When rolling years shall cease to move.

Ps. c.—WATTS.

Hymn 2. C. M.

1 SING to the Lord Jehovah's name,
And in His strength rejoice;
When His salvation is our theme,
Exalted be our voice.

2 With thanks approach His awful sight,
And psalms of honor sing:
The Lord's a God of boundless might,
The whole creation's King.

3 Earth, with its caverns dark and deep,
Lies in His spacious hand;
He fixed the sea what bounds to keep,
And where the hills must stand.

4 Come, and with humble souls adore,
Come, kneel before His face;
O may the creatures of His power
Be children of His grace! Ps. xcv.—WATTS.

Hymn 3. 7s.

1 ALL ye nations, praise the Lord,
All ye lands, your voices raise;
Heaven and earth, with loud accord,
Praise the Lord, forever praise.

2 For His truth and mercy stand,
Past and present, and to be,
Like the years of His right hand
Like His own eternity.

3 Praise Him, ye who know His love,
Praise Him from the depths beneath;
Praise Him in the heights above;
Praise your Maker, all that breathe.

MONTGOMERY.

GOD THE FATHER.

His Attributes.

Hymn 4. C. M.

1 GREAT God, how infinite art Thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to Thee.

2 Thy throne eternal ages stood,
  Ere seas or stars were made;
Thou art the ever-living God,
  Were all the nations dead.

3 Eternity, with all its years,
  Stands present in Thy view;
To Thee there's nothing old appears—
  Great God, there's nothing new.

4 Our lives through various scenes are drawn,
  And vexed with trifling cares;
While Thine eternal thoughts move on
  Thine undisturbed affairs.

5 Great God, how infinite art Thou!
  What worthless worms are we!
Let the whole race of creatures bow,
  And pay their praise to Thee. WATTS.

Hymn 5. C. M.

1 THE Lord descended from above,
  And bowed the heavens most high;
And underneath His feet He cast
  The darkness of the sky.

2 On cherub and on cherubim
  Full royally He rode;
And on the wings of mighty winds
  Came flying all abroad.

3 And like a den most dark He made
  His hid and secret place;
With waters black and airy clouds
  Encompassed he was.

4 He sat serene upon the floods,
  Their fury to restrain;
And He a sovereign Lord and King
  For evermore shall reign. Ps. xviii.—STERNHOLD.

Hymn 6. L. M.

1 LORD, Thou hast searched and seen me through;
Thine eye commands, with piercing view,
My rising and my resting hours,
My heart and flesh, with all their powers.

2 My thoughts, before they are my own,
Are to my God distinctly known;
He knows the words I mean to speak
Ere from my opening lips they break.

3 Within Thy circling power I stand;
On every side I find Thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God.

4 Amazing knowledge, vast and great!
What large extent! what lofty height!
My soul, with all the powers I boast,
Is in the boundless prospect lost.

5 O may these thoughts possess my breast,
Where'er I rove. where'er I rest,
Nor let my weaker passions dare
Consent to sin, for God is there. Ps. cxxxix.—WATTS.

Hymn 7. C. M.

1 HOLY and reverend is the name
Of our eternal King;
"Thrice holy," Lord, the angels cry;
"Thrice holy," let us sing.

2 Holy is He in all His works,
And truth is His delight;
But sinners and their wicked ways
Shall perish from His sight.

3 The deepest reverence of the mind,
Pay, O my soul, to God;
Lift, with thy hands, a holy heart
To His sublime abode.

4 With sacred awe pronounce His name,
Whom words nor thoughts can reach;
A broken heart shall please Him more
Than the best forms of speech.

5 Thou holy God! preserve my soul
From all pollution free;
The pure in heart are Thy delight,
And they Thy face shall see. NEEDHAM.

Creation.

Hymn 8. C. M.

1 I SING th' almighty power of God,
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies.

2 I sing the wisdom that ordained
The sun to rule the day;
The moon shines full at His command,
And all the stars obey.

3 I sing the goodness of the Lord,
That filled the earth with food;
He formed the creatures with His word,
And then pronounced them good.

4 Lord! how Thy wonders are displayed
Where'er I turn mine eye!
If I survey the ground I tread,
Or gaze upon the sky!

5 There 's not a plant or flower below
But makes Thy glories known;
And clouds arise, and tempests blow,
By order from Thy throne.

6 Creatures that borrow life from Thee
Are subject to Thy care;
There 's not a place where we can flee,
But God is present there.

Providence.

Hymn 9. C. M.

1 GOD! my supporter and my hope,
My help forever near,
Thine arm of mercy held me up,
When sinking in despair.

2 Thy counsels, Lord! shall guide my feet,
Through this dark wilderness:
Thy hand conduct me near Thy seat,
To dwell before Thy face.

3 Were I in heaven without my God,
'T would be no joy to me;
And while this earth is my abode,
I long for none but Thee.

4 What if the springs of life were broke,
And flesh and heart should faint?
God is my soul's eternal rock,
The strength of every saint.

5 But to draw near to Thee, my God!
Shall be my sweet employ:
My tongue shall sound Thy works abroad,
And tell the world my joy.

Ps. lxxiii. — WATTS.

Hymn 10. S. M.

1 THE Lord my Shepherd is,
I shall be well supplied;
Since He is mine, and I am His,
What can I want beside?

2 He leads me to the place
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows.

3 If e'er I go astray,
He doth my soul reclaim,
And guides me in His own right way,
For His most holy name.

4 While He affords His aid,
I cannot yield to fear;
Though I should walk thro' death's dark shade,
My Shepherd's with me there

5 Amid surrounding foes
Thou dost my table spread,
My cup with blessings overflows,
And joy exalts my head.

6 The bounties of Thy love
Shall crown my following days;
Nor from Thy house will I remove,
Nor cease to speak Thy praise.

Ps. xxiii. — WATTS.

GOD THE SON.

His Divinity.

Hymn 11. L. M.

1 ERE the blue heavens were stretch'd abroad,
From everlasting was the Word;
With God He was; the Word was God,
And must divinely be adored.

2 By His own power were all things made;
By Him supported all things stand;
He is the whole creation's head,
And angels fly at His command.

3 But lo! He leaves those heavenly forms,
The Word descends and dwells in clay,
That He may converse hold with worms,
Dressed in such feeble flesh as they.

4 Mortals with joy beheld His face,
The eternal Father's only Son:
How full of truth, how full of grace,
When thro' His flesh the Godhead shone

5 Archangels leave their high abode,
To learn new mysteries here, and tell
The love of our descending God,
The glories of Immanuel. WATTS.

Hymn 12. L. M.

1 BRIGHT King of glory, dreadful God,
Our spirits bow before Thy seat;
To Thee we lift a humble thought,
And worship at Thine awful feet.

2 Thy power has formed, Thy wisdom sways,
All nature with a sovereign word;
And the bright world of stars obeys
The will of their superior Lord.

3 Mercy and truth unite in one,
And, smiling, sit at Thy right hand;
Eternal justice guards Thy throne,
And vengeance waits Thy dread command.

4 A thousand seraphs, strong and bright,
Stand round the glorious Deity;
But who, among the sons of light,
Pretends comparison with Thee?

5 Yet there is One, of human frame,
Jesus, arrayed in flesh and blood,
Thinks it no robbery to claim
A full equality with God.

6 Their glory shines with equal beams,
Their essence is for ever one;
Though they are known by different names,
The Father God, and God the Son.

7 Then let the name of Christ, our King,
With equal honors be adored;
His praise let every angel sing,
And all the nations own the Lord. WATTS.

His Incarnation.

Hymn 13. 8s & 7s.

1 HARK! what mean those holy voices,
Sweetly sounding through the skies
Lo! th' angelic host rejoices;
Heavenly hallelujahs rise.

2 Hear them tell the wondrous story,
Hear them chant in hymns of joy:—
Glory in the highest, glory!
Glory be to God most high!

3 "Peace on earth, good-will from heaven,
Reaching far as man is found;
Souls redeemed, and sins forgiven!"—
Loud our golden harps shall sound.

4 "Christ is born, the great Anointed;
Heaven and earth His praises sing!
O receive whom God appointed,
For your Prophet, Priest, and King!

5 "Haste, ye mortals, to adore Him;
Learn His name, and taste His joy;
Till in heaven ye sing before Him —
'Glory be to God most high!'"

Hymn 14. C. M.

1 JOY to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

2 Joy to the earth — the Saviour reigns;
Let men their songs employ;
While fields and floods — rocks, hills and plains
Repeat the sounding joy.

3 No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.

4 He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love. Ps. xcviii. — WATTS.

Hymn 15. C. M.

1 DEAREST of all the names above,
My Jesus and my God,
Who can resist Thy heavenly love,
Or trifle with Thy blood?

2 'Tis by the merits of Thy death
The Father smiles again;
'Tis by Thine interceding breath
The Spirit dwells with men.

3 Till God in human flesh I see,
My thoughts no comfort find;
The holy, just and sacred Three
Are terrors to my mind.

4 But if Immanuel's face appear,
My hope, my joy begins;
His name forbids my slavish fear,
His grace removes my sins.

5 While Jews on their own law rely,
And Greeks of wisdom boast,
I love th' Incarnate Mystery,
And there I fix my trust. WATTS.

His Life and Character.

Hymn 16. C. M.

1 HARK the glad sound! the Saviour comes!
The Saviour promised long:
Let every heart prepare a throne,
And every voice a song.

2 On Him the Spirit, largely poured,
Exerts His sacred fire;
Wisdom and might, and zeal and love
His holy breast inspire.

3 He comes the prisoners to release,
In Satan's bondage held;
The gates of brass before Him burst,
The iron fetters yield.

4 He comes from thickest films of vice,
To clear the inward sight;
And on the eyes obscured by sin,
To pour celestial light.

5 He comes the broken heart to bind,
The bleeding soul to cure;
And with the treasures of His grace,
To enrich the humble poor.

6 Our glad hosannas, Prince of peace,
Thy welcome shall proclaim,
And heaven's eternal arches ring
With Thy beloved name. DODDRIDGE.

Hymn 17. L. M.

1 MY dear Redeemer and my Lord,
I read my duty in Thy word:
But in Thy life the law appears,
Drawn out in living characters.

2 Such was Thy truth, and such Thy zeal,
Such deference to Thy Father's will,
Such love, and meekness so divine,
I would transcribe, and make them mine.

3 Cold mountains and the midnight air
Witnessed the fervor of Thy prayer;
The desert Thy temptations knew,
Thy conflict and Thy victory too.

4 Be Thou my pattern; make me bear
More of Thy gracious image here;
Then God, the judge, shall own my name
Among the followers of the Lamb. WATTS.

Hymn 18. C. M.

1 HOSANNA to the royal Son
Of David's ancient line!
His natures two, His person one,
Mysterious and divine.

2 The root of David, here we find,
And offspring is the same;
Eternity and time are joined
In our Immanuel's name

3 Blest He that comes to wretched men,
With peaceful news from heaven;
Hosannas of the highest strain
To Christ the Lord be given.

4 Let mortals ne'er refuse to take
Th' hosanna on their tongues,
Lest rocks and stones should rise, and break
Their silence into songs. WATTS.

His Sufferings and Death.

Hymn 19. H. M.

1 MANY woes had Christ endured,
Many sore temptations met,
Patient and to pains enured;
But the sorest trial yet
Was to be endured in thee,
Gloomy, sad Gethsemane!

2 There my God bore all my guilt:
  This through grace can be believed;
But the torments which He felt
  Are too vast to be conceived:
None can penetrate through thee,
Doleful, dark Gethsemane!

3 All my sins against my God —
  All my sins against His laws —
All my sins against His blood —
  All my sins against His cause —
Sins as boundless as the sea!
Hide me, O Gethsemane!

4 Father, Son, and Holy Ghost,
  One almighty God of love,
Praised by all the heavenly host,
  In Thy shining courts above —
We poor sinners, gracious Three,
Praise Thee for Gethsemane. HART.

Hymn 20. 7s & 6s.

1 O SACRED Head, now wounded,
  With grief and shame weighed down;
Now scornfully surrounded
  With thorns, Thine only crown;
O sacred Head, what glory,
  What bliss till now was Thine!
Yet though despised and gory,
  I joy to call Thee mine.

2 O noblest brow, and dearest,
  In other days the world
All feared when Thou appearedst;
  What shame on Thee is hurled!
How art Thou pale with anguish,
  With sore abuse and scorn!
How does that visage languish,
  Which once was bright as morn!

3 What Thou, my Lord, hast suffered,
  Was all for sinners' gain:
Mine, mine was the transgression
  But Thine the deadly pain.

Lo, here I fall, my Saviour!
'T is I deserves Thy place;
Look on me with Thy favor,
Vouchsafe to me Thy grace.

4 What language shall I borrow,
To thank Thee, dearest Friend,
For this Thy dying sorrow,
Thy pity without end!
O make me Thine forever,
And should I fainting be,
Lord, let me never, never,
Outlive my love to Thee.

5 If I, a wretch, should leave Thee,
O Jesus, leave not me;
In faith may I receive Thee,
When death shall set me free.
When strength and comfort languish,
And I must hence depart,
Release me then from anguish,
By Thine own wounded heart.

6 And when I am departing,
O part not Thou from me!
When mortal pangs are darting,
Come, Lord, and set me free!
And when my heart must languish,
Amid the final throe,
Release me from mine anguish,
By Thine own pain and woe!

GERHARDT. — *Alexander.*

Hymn 21. L. M.

1 WHEN I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

2 Forbid it, Lord, that I should boast,
Save in the death of Christ, my God:
All the vain things that charm me most,
I sacrifice them to His blood.

3 See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

4 Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all. WATTS.

His Resurrection.

Hymn 22. H. M.

1 YES, the Redeemer rose,
The Saviour left the dead;
And o'er our hellish foes
High raised His conquering head;
In wild dismay, the guards around
Fall to the ground, and sink away.

2 Lo! the angelic bands
In full assembly meet,
To wait His high commands,
And worship at His feet;
Joyful they come, and wing their way,
From realms of day to Jesus' tomb.

3 Then back to heaven they fly,
The joyful news to bear:
Hark! as they soar on high,
What music fills the air!
Their anthems say, "Jesus, who bled,
Has left the dead; He rose to-day."

4 Ye mortals, catch the sound,
Redeemed by Him from hell:
And send the echo round
The globe, on which you dwell;
Transported cry, "Jesus who bled,
Hath left the dead, no more to die."

5 All hail, triumphant Lord,
Who sav'st us with Thy blood!
Wide be Thy name adored,
Thou rising, reigning God;
With Thee we rise, with Thee we reign,
And empires gain, beyond the skies. DODDRIDGE.

Hymn 23. 7s.

1 MORNING breaks upon the tomb,
Jesus scatters all its gloom;
Day of triumph — through the skies
See the glorious Saviour rise!

2 Ye, who are of death afraid,
Triumph in the scattered shade;
Drive your anxious cares away;
See the place where Jesus lay!

3 Still for us He intercedes,
His prevailing death He pleads;
Near Himself prepares our place,
Great Forerunner of our race.

4 Christian! dry your flowing tears,
Chase your unbelieving fears;
Look on His deserted grave;
Doubt no more His power to save. COLLYER.

His Ascension.

Hymn 24. L.M.

1 OUR Lord is risen from the dead,
Our Jesus is gone up on high;
The powers of hell are captive led,
Dragged to the portals of the sky.

2 There His triumphal chariot waits,
And angels chant the solemn lay:
"Lift up your heads, ye heavenly gates!
Ye everlasting doors! give way."

3 Loose all your bars of massy light,
And wide unfold th' ethereal scene;
He claims these mansions as His right;
Receive the King of glory in.

4 "Who is the King of glory, who?"—
The Lord that all our foes o'ercame;
That sin, and death, and hell o'erthrew;
And Jesus is the Conqueror's name.

5 Lo! His triumphal chariot waits,
And angels chant the solemn lay:—
"Lift up your heads, ye heavenly gates!
Ye everlasting doors! give way."

6 "Who is the King of glory, who?"
The Lord of boundless power possessed;
The King of saints and angels too;
God over all, forever blessed. C. WESLEY.

Hymn 25. 7s.

1 HAIL the day that sees Him rise,
Glorious, to His native skies!
Christ, awhile to mortals given,
Enters now the gates of heaven.

2 There the glorious triumph waits;
Lift your heads, eternal gates!
Christ hath vanquished death and sin;
Take the King of glory in.

3 See, the heaven its Lord receives!
Yet He loves the earth He leaves:
Though returning to His throne,
Still He calls mankind His own.

4 Still for us He intercedes,
His prevailing death He pleads;
Near Himself prepares our place,
Great Forerunner of our race.

5 What, though parted from our sight,
Far above yon starry height;
Thither our affections rise,
Following Him beyond the skies. MADAN.

His Exaltation.

Hymn 26. C. M.

1 HOSANNA to the Prince of light,
Who clothed Himself in clay;
Entered the iron gates of death,
And tore the bars away.

2 See how the Conqueror mounts aloft,
And to His Father flies,
With scars of honor in His flesh
And triumph in His eyes.

3 Raise your devotion, mortal tongues,
To reach His blessed abode;
Sweet be the accents of your songs
To our incarnate God.

4 Bright angels, strike your loudest strings,
Your sweetest voices raise;
Let heaven, and all created things,
Sound our Immanuel's praise. WATTS.

Hymn 27. 7s, 6 *lines.*

1 GLORY, glory to our King!
Crowns unfading wreathe His head;
Jesus is the name we sing—
Jesus, risen from the dead;
Jesus, Conqueror o'er the grave;
Jesus, mighty now to save.

2 Now behold Him high enthroned,
Glory beaming from His face,
By adoring angels owned,
God of holiness and grace:
O for hearts and tongues to sing,
Glory, glory to our King! KELLY.

His Intercession.

Hymn 28. 8s *and* 7s.

1 HAIL, thou once despised Jesus!
Crowned in mockery a King!
Thou didst suffer to release us;
Thou didst free salvation bring.
Hail, thou agonizing Saviour,
Bearer of our sin and shame!
By Thy merits we find favor;
Life is given through Thy name.

2 Jesus, hail! enthroned in glory,
There forever to abide;
All the heavenly hosts adore Thee,
Seated at Thy Father's side:
There for sinners Thou art pleading;
There Thou dost our place prepare:
Ever for us interceding,
Till in glory we appear.

3 Worship, honor, power, and blessing
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.
Help, ye bright angelic spirits;
Bring your sweetest, noblest lays;
Help to sing our Saviour's merits;
Help to chant Immanuel's praise. BAKEWELL.

Hymn 29. H. M.

1 JOIN all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore;
All are too mean to speak his worth,
Too mean to set my Saviour forth.

2 Great Prophet of our God!
Our tongues would bless Thy name;
By Thee the joyful news
Of our salvation came;
The joyful news of sins forgiven,
Of hell subdued, and peace with heaven.

3 Jesus, our great High-Priest,
Offered His blood, and died;
My guilty conscience needs
No sacrifice beside;
His powerful blood did once atone,
And now it pleads before the throne.

4 O thou almighty Lord,
Our Conqueror and our King!
Thy sceptre and Thy sword,
Thy reigning grace we sing;
Thine is the power. Behold, we sit,
In willing bonds, beneath Thy feet. WATTS.

The Saviour.

Hymn 30. L. M.

1 JESUS, thou spring of joys divine,
Whence all our hopes and comforts flow
Jesus, no other name but Thine,
Can save us from eternal woe.

2 In vain would boasting reason find
The way to happiness and God;
Her weak directions leave the mind
Bewildered in a dubious road.

3 No other name will heaven approve;
Thou art the true, the living way,
Ordained by everlasting love,
To the bright realms of endless day.

4 Safe lead us through this world of night,
And bring us to the blissful plains,
The regions of unclouded light,
Where perfect joy for ever reigns.

Hymn 31. C. M.

1 THE Saviour! O what endless charms
Dwell in the blissful sound!
Its influence every fear disarms,
And spreads sweet comfort round.

2 Here pardon, life, and joys divine,
In rich effusion flow,
For guilty rebels lost in sin,
And doomed to endless woe.

3 The Almighty Former of the skies,
Stooped to our vile abode;
While angels viewed with wondering eyes,
And hailed th' incarnate God.

4 O the rich depths of love divine,
Of bliss a boundless store!
Dear Saviour, let me call Thee mine;
I cannot wish for more.

5 On Thee alone my hope relies,
Beneath Thy cross I fall:
My Lord, my life, my sacrifice,
My Saviour, and my ALL!

Hymn 32. C. P. M.

1 OH, could I speak the matchless worth,
Oh, could I sound the glories forth
Which in my Saviour shine!
I'd soar, and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine.

2 I'd sing the precious blood he spilt,
My ransom from the dreadful guilt
Of sin and wrath divine;
I'd sing His glorious righteousness,
In which all-perfect, heavenly dress,
My soul shall ever shine.

3 I'd sing the characters He bears,
And all the forms of love He wears,
Exalted on His throne:
In loftiest songs of sweetest praise,
I would to everlasting days
Make all His glories known.

4 Well, the delightful day will come
When my dear Lord will bring me home,
And I shall see His face;
Then with my Saviour, Brother, Friend,
A blest eternity I'll spend,
Triumphant in His grace. MEDLEY.

Hymn 33. C. M.

1 O FOR a thousand tongues to sing
My dear Redeemer's praise—
The glories of my God and King,
The triumphs of His grace!

2 My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of Thy name.

3 Jesus! the name that calms our fears,
That bids our sorrows cease;
'T is music in the sinner's ears;
'T is life, and health, and peace.

4 He breaks the power of reigning sin;
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me. C. WESLEY.

Hymn 34. C. M.

1 ALL hail! the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

2 Crown Him, ye morning stars of light,
Who fixed this floating ball;
Now hail the strength of Israel's might,
And crown Him Lord of all.

3 Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

4 Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him, who saves you by His grace,
And crown Him Lord of all.

5 Hail Him, ye heirs of David's line,
Whom David, Lord, did call;
The God incarnate! Man divine!
And crown Him Lord of all.

6 Sinners, whose love can ne'er forget
The wormwood and the gall:
Go, spread your trophies at His feet,
And crown Him Lord of all.

7 Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

8 O that with yonder sacred throng,
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all. DUNCAN.

GOD THE HOLY GHOST.

Outpouring of the Spirit.

Hymn 35. L. M.

1 ETERNAL Spirit, we confess
And sing the wonders of Thy grace:
Thy power conveys our blessings down
From God the Father and the Son.

2 Enlightened by Thy heavenly ray,
Our shades and darkness turn to day;
Thine inward teachings make us know,
Our danger and our refuge, too.

3 Thy power and glory work within,
And break the chains of reigning sin;
Do our imperious lusts subdue,
And form our wretched hearts anew.

4 The troubled conscience knows Thy voice,
Thy cheering words awake our joys;
Thy words allay the stormy wind,
And calm the surges of the mind. WATTS.

Hymn 36. L. M.

1 O SPIRIT of the living God,
In all Thy plenitude of grace,
Where'er the foot of Man hath trod,
Descend on our apostate race.

2 Give tongues of fire, and hearts of love,
To preach the reconciling word;
Give power and unction from above,
Where'er the joyful sound is heard.

3 Be darkness, at Thy coming, light;
Confusion — order, in Thy path;
Souls without strength inspire with might;
Bid mercy triumph over wrath.

4 Baptize the nations; far and nigh
The triumphs of the cross record;
The name of Jesus glorify,
Till every kindred call Him Lord.

5 O Spirit of the Lord! prepare
All the round earth her God to meet;
Breathe Thou abroad like morning air,
Till hearts of stone begin to beat.

MONTGOMERY.

THE HOLY TRINITY.

Hymn 37. L. M.

1 O HOLY, holy, holy Lord!
Bright in Thy deeds and in Thy name,
Forever be Thy name adored,
Thy glories let the world proclaim!

2 O Jesus, Lamb once crucified
To take our load of sins away,
Thine be the hymn that rolls its tide
Along the realms of upper day!

3 O Holy Spirit from above,
In streams of light and glory giv'n,
Thou source of ecstacy and love,
Thy praises ring through earth and heav'n.

4 O God Triune, to Thee we owe
Our every thought, our every song;
And ever may Thy praises flow
From saint and seraph's burning tongue

J. W. EASTBURNE.

Hymn 38. C. M.

1 LET them neglect Thy glory, Lord,
Who never knew Thy grace;
But our loud songs shall still record
The wonders of Thy praise.

2 We raise our shouts, O God, to Thee,
And send them to Thy throne;
All glory to the United Three,
The Undivided One.

3 'T was He, and we'll adore His name,
That formed us by a word;
'T is He restores our ruined frame;
Salvation to the Lord!

4 Hosanna! let the earth and skies
Repeat the joyful sound;
Rocks, hills, and vales, reflect the voice
In one eternal round. WATTS.

THE CHURCH.

Her Corner-Stone.

Hymn 39. C. M.

1 BEHOLD the sure foundation-stone,
Which God in Zion lays,
To build our heavenly hopes upon,
And His eternal praise.

2 Chosen of God, to sinners dear,
How glorious is Thy name!
Saints trust their whole salvation here,
Nor shall they suffer shame.

3 The foolish builders, scribe and priest,
Reject it with disdain;
Firm on this Rock the Church shall rest,
And envy rage in vain.

4 What though the gates of hell withstood,
Yet must this building rise;
'T is Thine own work, Almighty God,
And wondrous in our eyes. Ps. cxviii.—WATTS.

The Communion of Saints.

Hymn 40. S. M.

1 I LOVE Thy kingdom, Lord,
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious blood.

2 I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

3 If e'er to bless Thy sons,
My voice or hands deny,
These hands let useful skill forsake,
This voice in silence die.

4 If e'er my heart forget
Her welfare, or her woe,
Let every joy this heart forsake,
And every grief o'erflow.

5 For her my tears shall fall;
For her my prayers ascend:
To her my cares and toils be given,
Till toils and cares shall end.

6 Beyond my highest joy
I prize her heavenly ways:
Her sweet communion, solemn vows,
Her hymns of love and praise.

7 Jesus, thou Friend divine,
Our Saviour and our King,
Thy hand from every snare and foe
Shall great deliverance bring.

8 Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield
And brighter bliss of heaven. DWIGHT.

Hymn 41. S. M.

1 DEAR Saviour, we are Thine
By everlasting bands;
Our hearts, our souls, we would resign
Entirely to Thy hands.

2 To Thee we still would cleave
With ever-growing zeal;
If millions tempt us Christ to leave,
Oh, let them ne'er prevail.

3 Thy Spirit shall unite
Our souls to Thee, our Head;
Shall form us to Thy image bright,
And teach Thy paths to tread.

4 Death may our souls divide
From these abodes of clay;
But love shall keep us near Thy side,
Through all the gloomy way.

5 Since Christ and we are one,
Why should we doubt or fear?
If He in heaven has fixed His throne,
He'll fix his members there. DODDRIDGE.

Hymn 42. S. M.

1 HOW charming is the place
Where my Redeemer, God,
Unveils the beauties of His face,
And sheds His love abroad!

2 Not the fair palaces
To which the great resort
Are once to be compared with this,
Where Jesus holds His court.

3 Here, on the mercy-seat,
With radiant glory crowned,
Our joyful eyes behold Him sit,
And smile on all around.

4 To Him their prayers and cries
Each humble soul presents;
He listens to their broken sighs,
And grants them all their wants.

5 Give me, O Lord, a place
Within Thy blessed abode,
Among the children of Thy grace,
The servants of my God. STENNETT.

Her Triumphs.

Hymn 43. C. M.

1 DAUGHTER of Zion, from the dust
Exalt thy fallen head;
Again in thy Redeemer trust:
He calls thee from the dead.

2 Awake, awake, put on thy strength,
Thy beautiful array;
The day of freedom dawns at length,
The Lord's appointed day.

3 Rebuild thy walls, thy bounds enlarge,
And send thy heralds forth;
Say to the south, "Give up thy charge,
And keep not back, O north!"

4 They come, they come; Thine exiled bands,
Where'er they rest or roam,
Have heard Thy voice in distant lands,
And hasten to their home.

5 Thus, though the universe shall burn,
And God his works destroy,
With songs Thy ransomed shall return,
And everlasting joy. MONTGOMERY.

Hymn 44. L. M.

1 JESUS shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

2 For Him shall endless prayer be made,
And endless praises crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

3 People and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

4 Blessings abound where'er He reigns;
The joyful prisoner bursts his chains,
The weary find eternal rest,
And all the sons of want are blest.

5 Where He displays His healing power,
Death and the curse are known no more;
In Him the tribes of Adam boast
More blessings than their father lost.

6 Let every creature rise and bring
Peculiar honors to our King;
Angels descend with songs again,
And earth repeat the loud amen.

Ps. lxxii. — WATTS.

Hymn 45. 7s.

1 HARK! the song of jubilee,
Loud as mighty thunders roar,
Or the fullness of the sea,
When it breaks upon the shore!

2 See, Jehovah's banner furled;
Sheathed His sword:—He speaks—'tis done!
Now the kingdoms of this world
Are the kingdom of His Son.

3 He shall reign from pole to pole
With supreme, unbounded sway;
He shall reign when, like a scroll,
Yonder heavens have passed away.

4 Hallelujah! for the Lord
God omnipotent shall reign;
Hallelujah!—let the word
Echo round the earth and main.

5 Hallelujah! hark! the sound,
From the centre to the skies,
Wakes, above, beneath, around,
All creation's harmonies. MONTGOMERY.

THE MEANS OF GRACE.

The Lord's Day.

Hymn 46. C. M.

1 LORD! in the morning Thou shalt hear
My voice ascending high;
To Thee will I direct my prayer,
To Thee lift up mine eye.

2 Up to the hills where Christ is gone
To plead for all His saints,
Presenting at His Father's throne
Our songs and our complaints.

3 Thou art a God before whose sight
The wicked shall not stand;
Sinners shall ne'er be Thy delight,
Nor dwell at Thy right hand.

4 But to Thy house will I resort,
To taste Thy mercies there;
I will frequent Thy holy court,
And worship in Thy fear.

5 Oh! may Thy Spirit guide my feet,
In ways of righteousness;
Make every path of duty straight,
And plain before my face. Ps. v. — WATTS.

Hymn 47. C. M.

1 THIS is the day the Lord hath made,
He calls the hours His own;
Let heaven rejoice, let earth be glad,
And praise surround the throne.

2 To-day He rose and left the dead,
And Satan's empire fell;
To-day the saints His triumph spread,
And all His wonders tell.

3 Hosanna to th' anointed King,
To David's holy Son;
Help us, O Lord — descend and bring
Salvation from Thy throne.

4 Blessed be the Lord who comes to men
With messages of grace;
Who comes in God His Father's name
To save our sinful race.

5 Hosanna in the highest strains
The church on earth can raise;
The highest heavens in which He reigns
Shall give Him nobler praise. WATTS.

Hymn 48. L. M.

1 THINE earthly Sabbaths, Lord, we love,
But there's a nobler rest above;
To that our longing souls aspire,
With cheerful hope, and strong desire.

2 No more fatigue, no more distress,
Nor sin, nor death shall reach the place;
No groans shall mingle with the songs
Which warble from immortal tongues.

3 No rude alarms of raging foes,
No cares to break the long repose,
No midnight shade — no clouded sun —
But sacred, high, eternal noon.

4 O long expected day, begin;
Dawn on this world of woe and sin:
Fain would we leave this weary road,
And sleep in death, and rest in God. DODDRIDGE.

The Word of God.

Hymn 49. L. M.

1 THE heavens declare Thy glory, Lord!
In every star Thy wisdom shines;
But when our eyes behold Thy word,
We read Thy name in fairer lines.

2 The rolling sun, the changing light,
And night and day Thy power confess;
But the blest volume Thou hast writ
Reveals Thy justice and Thy grace.

3 Sun, moon, and stars convey Thy praise
Round the whole earth, and never stand;
So, when Thy truth began its race,
It touched and glanced on every land.

4 Nor shall Thy spreading Gospel rest
Till through the world Thy truth has run;
Till Christ has all the nations blessed
That see the light, or feel the sun.

5 Great Sun of Righteousness, arise;
Bless the dark world with heavenly light;
Thy Gospel makes the simple wise,
Thy laws are pure, Thy judgments right.

6 Thy noblest wonders here we view
In souls renewed, and sins forgiven;
Lord, cleanse my sins, my soul renew,
And make Thy word my guide to heaven.

Ps. xix. — WATTS.

Prayer.

Hymn 50. L. M.

1 FROM every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'T is found beneath the mercy-seat.

2 There is a place where Jesus sheds
The oil of gladness on our heads,
A place of all on earth most sweet;
It is the blood-bought mercy-seat.

3 There is a scene where spirits blend,
Where friend holds fellowship with friend,
Though sundered far, by faith we meet
Around one common mercy-seat.

4 There, there, on eagle wings we soar,
And sense and sin becloud no more;
And heaven comes down our souls to greet,
And glory crowns the mercy-seat.

5 Oh! let my hand forget her skill,
My tongue be silent, cold, and still,
This throbbing heart forget to beat,
If I forget the mercy-seat. STOWELL.

Baptism.

Hymn 51. C. M.

1 SEE Israel's gentle Shepherd stand,
With all-engaging charms;
Hark! how He calls the tender lambs,
And folds them in His arms!

2 "Permit them to approach," He cries,
"Nor scorn their humble name;
It was to bless such souls as these
The Lord of angels came."

3 We bring them, Lord, in thankful bands,
And yield them up to Thee;
Joyful that we ourselves are Thine,
Thine let our offspring be! DODDRIDGE

Hymn 52. 7s.

1 ROCK of Ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

2 Not the labors of my hands
Can fulfil Thy law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone!

3 Nothing in my hand I bring;
Simply to Thy cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to Thy fountain fly;
Wash me, Saviour, or I die!

4 While I draw this fleeting breath,
When my eyelids close in death,
When I soar to worlds unknown,
See Thee on Thy judgment-throne,
Rock of Ages, cleft for me,
Let me hide myself in Thee. TOPLADY.

Confirmation.

Hymn 53. L. M.

1 O HAPPY day that stays my choice
On Thee, my Saviour, and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

2 O, happy bond that seals my vows
To Him who merits all my love!
Let cheerful anthems fill the house,
While to His altar now I move.

3 'T is done — the great transaction 's done;
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

4 Now rest my long-divided heart!
Fixed on this blissful centre, rest;
Here have I found a nobler part,
Here heavenly pleasures fill my breast.

5 High Heaven, that hears the solemn vow,
That vow renewed, shall daily hear;
Till, in life's latest hour, I bow,
And bless in death a bond so dear. DODDRIDGE.

The Lord's Supper.

Hymn 54. L. M.

1 'TWAS on that dark, that doleful night,
When powers of earth and hell arose
Against the Son of God's delight,
And friends betray'd Him to His foes:

2 Before the mournful scene began,
He took the bread, and blest, and brake;
What love through all His actions ran!
What wondrous words of grace He spake!

3 "This is my body broke for sin;
Receive and eat the living food;"
Then took the cup, and blessed the wine:
"'Tis the new covenant in my blood."

4 For us His flesh with nails was torn,
He bore the scourge, He felt the thorn;
And justice poured upon His head
Its heavy vengeance in our stead.

5 For us His vital blood was spilt,
To buy the pardon of our guilt,
When for black crimes of greatest size
He gave His soul a sacrifice.

6 "Do this (He cried) till time shall end,
In memory of your dying friend;
Meet at my table, and record
The love of your departed Lord."

7 Jesus, Thy feast we celebrate,
We show Thy death, we sing Thy name;
Till Thou return, and we shall eat
The marriage-supper of the Lamb. WATTS.

Hymn 55.

1 BREAD of heaven, on Thee we feed,
For Thy flesh is meat indeed.
Ever may our souls be fed,
With the true and living Bread:
Day by day with strength supplied,
Through the life of Him that died.

2 Vine of heaven, Thy blood supplies
This blest cup of sacrifice;
'Tis Thy wounds our healing give;
To Thy cross we look and live:
Lord of life, O let us be
Rooted, grounded, built on Thee. PRATT'S COLL.

Ordination.

Hymn 56. L. M.

1 "GO, preach my Gospel," saith the Lord,
"Bid the whole earth My grace receive;
He shall be saved that trusts My word;
And he condemned that won't believe.

2 "I'll make your great commission known,
And ye shall prove My Gospel true,
By all the works that I have done,
By all the wonders ye shall do.

3 "Teach all the nations My commands;
I'm with you till the world shall end;
All power is trusted in My hands;
I can destroy, and I defend."

4 He spake, and light shone round His head,
On a bright cloud to heaven He rode;
They to the furthest nations spread
The grace of their ascended God.

CHRISTIAN EXPERIENCE.

Penitence.

Hymn 57. L. M.

1 LORD, I am vile, conceived in sin,
And born unholy and unclean;
Sprung from the man, whose guilty fall
Corrupts the race, and taints us all.

2 Soon as we draw our infant breath,
The seeds of sin grow up for death:
Thy law demands a perfect heart —
But we're defiled in every part.

3 Great God, create my heart anew,
And form my spirit pure and true;
No outward rites can make me clean —
The leprosy lies deep within.

4 No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

5 Jesus, my God, Thy blood alone
Hath power sufficient to atone:
Thy blood can make me white as snow,
No Jewish types could cleanse me so.

6 While guilt disturbs and breaks my peace,
Nor flesh nor soul hath rest or ease;
Lord, let me hear Thy pardoning voice,
And make my broken bones rejoice.

Ps. li. — WATTS.

Hymn 58. 7s.

1 SAVIOUR, when in dust to Thee
Low we bow th' adoring knee;
When repentant, to the skies
Scarce we lift our streaming eyes;
O, by all Thy pains and woe,
Suffered once for man below,
Bending from Thy throne on high,
Hear our solemn litany.

2 By Thy birth and early years,
By Thy human griefs and fears,
By Thy fasting and distress
In the lonely wilderness,
By Thy vict'ry in the hour
Of the subtle tempter's power;
Jesus look with pitying eye,
Hear our solemn litany.

3 By Thine hour of dark despair,
By Thine agony of prayer,
By the purple robe of scorn,
By Thy wounds, Thy crown of thorn,
By Thy cross, Thy pangs and cries,
By Thy perfect sacrifice:
Jesus, look with pitying eye,
Hear our solemn litany.

4 By Thy deep expiring groan,
By the sealed sepulchral stone,
By Thy triumph o'er the grave,
By Thy power from death to save:
Mighty God, ascended Lord,
To Thy throne in heaven restored,
Prince and Saviour, hear our cry,
Hear our solemn litany. ROBERT GRANT.

Faith in Christ.

Hymn 59. S. M.

1 NOT all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

2 But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

3 My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin.

4 My soul looks back, to see
The burdens Thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

5 Believing, we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding love. WATTS.

Hymn 60. L. M.

1 NO more, my God, I boast no more
Of all the duties I have done;
I quit the hopes I held before,
To trust the merits of Thy Son.

2 Now for the love I bear His name,
What was my gain, I count my loss;
My former pride I call my shame,
And nail my glory to His cross.

3 Yes, and I must and will esteem
All things but loss for Jesus' sake;
Oh, may my soul be found in Him,
And of His righteousness partake.

4 The best obedience of my hands
Dares not appear before Thy throne;
But faith can answer Thy demands,
By pleading what my Lord has done. WATTS.

Hymn 61. 7s.

1 JESUS lives, and so shall I.
Death, thy sting is gone forever:
He, who deigned for me to die,
Lives, the bands of death to sever.

He shall raise me with the just:
Jesus is my Hope and Trust.

2 Jesus lives and reigns supreme;
And, His kingdom still remaining,
I shall also be with Him,
Ever living, ever reigning.
God has promised; be it must:
Jesus is my Hope and Trust.

3 Jesus lives, and God extends
Grace to each returning sinner;
Rebels He receives as friends,
And exalts to highest honor.
God is true as He is just;
Jesus is my Hope and Trust.

4 Jesus lives, and by His grace,
Victory o'er my passions giving,
I will cleanse my heart and ways,
Ever to His glory living.
The weak He raises from the dust:
Jesus is my Hope and Trust.

5 Jesus lives, and I am sure
Naught shall e'er from Jesus sever:
Satan's wiles, and Satan's power,
Pain or pleasure, ye shall never!
Christian armor cannot rust:
Jesus is my Hope and Trust.

6 Jesus lives, and death is now
But my entrance into glory.
Courage! then, my soul, for thou
Hast a crown of life before thee;
Thou shalt find thy hopes were just—
Jesus is the Christian's Trust. GELLERT.

Hope and Trust in God.

Hymn 62. S. M.

1 WHEN, overwhelmed with grief,
My heart within me dies,
Helpless, and far from all relief,
To heaven I lift mine eyes.

2 Oh, lead me to the Rock
That's high above my head,
And make the covert of Thy wings
My shelter and my shade.

3 Within Thy presence, Lord,
Forever I'll abide;
Thou art the tower of my defence,
The refuge where I hide.

4 Thou givest me the lot
Of those that fear Thy name;
If endless life be their reward,
I shall possess the same. WATTS.

Hymn 63. L. M.

1 THE tempter to my soul hath said,
"There is no help in God for thee;"
Lord, lift Thou up Thy servant's head;
My glory, shield, and solace be.

2 Thus to the Lord I raised my cry:
He heard me from His holy hill;
At His command the waves rolled by;
He beckoned, and the winds were still.

3 I laid me down and slept — I woke —
Thou, Lord, my spirit didst sustain;
Bright from the east the morning broke —
Thy comforts rose on me again.

4 I will not fear, though armed throngs
Compass my steps in all their wrath;
Salvation to the Lord belongs;
His presence guards His people's path.
MONTGOMERY.

Self-Denial.

Hymn 64. L. M.

1 BROAD is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveller.

2 "Deny thyself, and take thy cross,"
Is the Redeemer's great command:
Nature must count her gold but dross,
If she would gain this heavenly land.

3 The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure.

4 Lord, let not all my hopes be vain;
Create my heart entirely new;
Which hypocrites could ne'er attain,
Which false apostates never knew. WATTS.

Hymn 65. C. M.

1 AM I soldier of the cross?
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak His name?

2 Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

3 Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

4 Sure I must fight, if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy word.

5 Thy saints, in all this glorious war,
Shall conquer, though they die;
They view the triumph from afar,
And seize it with their eye.

6 When that illustrious day shall rise,
And all Thy armies shine
In robes of victory through the skies,
The glory shall be Thine. WATTS.

Longing.

Hymn 66. S. M.

1 LIKE Noah's weary dove,
That soared the earth around,
But not a resting-place above
The cheerless waters found,

2 Oh cease, my wandering soul,
On restless wing to roam;
All the wide world, to either pole,
Has not for thee a home.

3 Behold the Ark of God,
Behold the open door!
Hasten to gain that dear abode,
And rove, my soul, no more.

4 There safe Thou shalt abide,
There sweet shall be thy rest,
And every longing satisfied,
With full salvation blessed.

5 And when the waves of ire
Again the earth shall fill,
The Ark shall ride the sea of fire,
Then rest on Zion's hill. MUHLENBERG.

Hymn 67. L. M.

1 O GOD, Thou art my God alone;
Early to Thee my soul shall cry,
A pilgrim in a land unknown,
A thirsty land, whose springs are dry.

2 Yet, through this rough and thorny maze
I follow hard on Thee, my God;
Thy hand unseen upholds my ways,
I safely tread where Thou hast trod.

3 Thee, in the watches of the night,
When I remember on my bed,
Thy presence makes the darkness light;
Thy guardian wings are round my head.

4 Better than life itself Thy love,
Dearer than all beside to me;
For whom have I in heaven above,
Or what on earth, compared with Thee?

MONTGOMERY.

Hymn 68. 8s, 7s, & 4s.

1 GUIDE me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand:
Bread of heaven!
Feed me, till I want no more

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery, cloudy pillar
Lead me all my journey through;
Strong Deliverer!
Be Thou still my strength and shield.

3 When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's Destruction,
Land me safe on Canaan's side;
Songs of praises
I will ever give to Thee.

WILLIAMS.

Hymn 69. C. M.

1 O FOR a closer walk with God!
A calm and heav'nly frame!
A light to shine upon the road
That leads me to the Lamb!

2 Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

3 What peaceful hours I once enjoyed?
How sweet their memory still!
But they have left an aching void
The world can never fill.

3 Return, O holy Dove, return
Sweet messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast.

5 The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.

6 So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb. COWPER.

Hymn 70. C. M.

1 COME, Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.

2 Look! how we grovel here below,
Fond of these trifling toys!
Our souls can neither fly nor go
To reach eternal joys.

3 In vain we tune our formal songs;
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

4 Dear Lord, and shall we ever live
At this poor, dying rate —
Our love so faint, so cold to Thee,
And Thine to us so great?

5 Come, Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Come, shed abroad a Saviour's love,
And that shall kindle ours. WATTS.

Joy.

Hymn 71. S. M.

1 MY God, my Life, my Love,
To Thee, to Thee I call;
I cannot live, if Thou remove,
For Thou art all in all.

2 Thy shining grace can cheer
This dungeon where I dwell;
'T is paradise when Thou art here;
If Thou depart, 't is hell.

3 To Thee, and Thee alone,
The angels owe their bliss;
They sit around Thy gracious throne,
And dwell where Jesus is.

4 Not all the harps above
Can make a heavenly place,
If God His residence remove,
Or but conceal His face.

5 Nor earth, nor all the sky,
Can one delight afford,
No, not a drop of real joy,
Without Thy presence, Lord.

6 Thou art the sea of love,
Where all my pleasures roll;
The circle where my passions move,
And centre of my soul. WATTS.

Hymn 72. L. M.

1 AWAKE, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from thee,
His loving-kindness, O how free!

2 When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving-kindness, O how good!

3 Often I feel my sinful heart
Prone from my Jesus to depart;
But though I have Him oft forgot,
His loving-kindness changes not.

4 Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
O may my last expiring breath
His loving-kindness sing in death.

5 Then let me mount and soar away
To the bright world of endless day;
And sing, with rapture and surprise,
His loving-kindness in the skies. MEDLEY

Hymn 73. C. M.

1 SALVATION! oh! the joyful sound;
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.

2 Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise, by grace divine,
To see a heavenly day.

3 Salvation!—let the echo fly
The spacious earth around;
While all the armies of the sky
Conspire to raise the sound. WATTS.

Hymn 74. L. M.

1 COME, dearest Lord, descend and dwell
By faith and love in every breast;
Then shall we know, and taste, and feel
The joys that cannot be expressed.

2 Come, fill our hearts with inward strength,
Make our enlarged souls possess,
And learn the height, and breadth, and length
Of Thine unmeasurable grace.

3 Now to the God, whose power can do
More than our thoughts or wishes know,
Be everlasting honors done,
By all the church, through Christ His Son.
WATTS.

Hymn 75. H. M.

1 REJOICE! the Lord is King!
Your God and King adore;
Mortals! give thanks and sing,
And triumph evermore:
Lift up the heart — lift up the voice —
Rejoice aloud, ye saints! rejoice!

2 His kingdom cannot fail;
He rules o'er earth and heaven;
The keys of death and hell
Are to our Jesus given:
Lift up the heart — lift up the voice —
Rejoice aloud, ye saints! rejoice!

3 He all His foes shall quell —
Shall all our sins destroy,
And every bosom swell
With pure seraphic joy:
Lift up the heart — lift up the voice —
Rejoice aloud, ye saints! rejoice!

4 Rejoice in glorious hope;
Jesus, the Judge, shall come,
And take His servants up
To their eternal home:
We soon shall hear th' archangel's voice;
The trump of God shall sound — Rejoice! RIPPON.

Love.

Hymn 76. C. M.

1 SOVEREIGN of all the worlds on high,
Allow our humble claim;
Nor while poor worms would raise their heads,
Disdain a Father's name.

2 Our Father God! how sweet the sound!
How tender and how dear!
Not all the melody of heaven,
Could so delight the ear.

3 Come, sacred Spirit, seal the name
On my expanding heart;
And show, that in Jehovah's grace
I share a filial part.

4 Cheered by a signal so divine,
Unwavering I believe;
And Abba, Father, humbly cry,
Nor can Thy sign deceive. DODDRIDGE.

Hymn 77. 8s & 7s.

1 LOVE divine, all love excelling,
Joy of heaven, to earth come down!
Fix us in Thy humble dwelling,
All Thy faithful mercies crown.

2 Jesus! Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation,
Enter every trembling heart.

3 Breathe, O breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find Thy promised rest!

4 Come, almighty to deliver,
Let us all Thy life receive!
Suddenly return, and never,
Never more Thy temples leave!

5 Finish then Thy new creation,
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee!

6 Changed from glory into glory,
Till in heaven we take our place;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise. C. WESLEY.

Hymn 78. S. M.

1 NOT with our mortal eyes
Have we beheld the Lord;
Yet we rejoice to hear His name,
And love Him in His word.

2 On earth we want the sight
Of our Redeemer's face;
Yet, Lord, our inmost thoughts delight
To dwell upon Thy grace.

3 And when we taste thy love,
Our joys divinely grow,
Unspeakable, like those above,
And heaven begins below. WATTS.

Hymn 79. C. M.

1 JESUS! I love Thy charming name,
'T is music to mine ear;
Fain would I sound it out so loud,
That earth and heaven might hear.

2 Yes! Thou art precious to my soul,
My transport and my trust;
Jewels, to Thee, are gaudy toys,
And gold is sordid dust.

3 All my capacious powers can wish,
In Thee doth richly meet;
Not to mine eyes is light so dear,
Nor friendship half so sweet.

4 Thy grace still dwells upon my heart,
And sheds its fragrance there;—
The noblest balm of all its wounds,
The cordial of its care.

5 I'll speak the honors of Thy name,
With my last laboring breath;
Then, speechless, clasp Thee in mine arms,
The antidote of death. DODDRIDGE.

Hymn 80. 6s & 4s.

1 MY faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine:
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine.

2 May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
O may my love to Thee,
Pure, warm, and changeless be—
A living fire.

3 While life's dark maze I tread,
And griefs around me spread,
Be Thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

4 When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll;
Blest Saviour, then, in love,
Fear and distress remove;
O bear me safe above —
A ransomed soul. RAY PALMER.

THE LAST THINGS.

Death.

Hymn 81. C. M.

1 LORD, if Thine eyes survey our faults,
And justice grows severe,
Thy dreadful wrath exceeds our thoughts,
And burns beyond our fear.

2 Thine anger turns our frame to dust;
By one offence to Thee,
Adam and all his sons have lost
Their immortality.

3 Life, like a vain amusement, flies,
A fable or a song;
By swift degrees our nature dies,
Nor can our joys be long.

4 'Tis but a few whose days amount
To threescore years and ten;
And all beyond that short account
Is sorrow, toil, and pain.

5 Almighty God, reveal Thy love,
And not Thy wrath alone;
Oh, let our sweet experience prove
The mercies of Thy throne.

6 Our souls would learn the heavenly art
To improve the hours we have,
That we may act the wiser part,
And live beyond the grave. Ps. xc.—WATTS.

Hymn 82. C. M.

1 HARK! from the tombs a doleful sound!
My ears, attend the cry;
"Ye living men, come view the ground
Where you must shortly lie.

2 "Princes, this clay must be your bed,
In spite of all your towers;
The tall, the wise, the reverend head,
Must lie as low as ours."

3 Great God, is this our certain doom?
And are we still secure?
Still walking downward to the tomb,
And yet prepare no more?

4 Grant us the power of quickening grace,
To fit our souls to fly;
Then, when we drop this dying flesh,
We'll rise above the sky. WATTS.

Hymn 83. L. M.

1 UNVEIL thy bosom, faithful tomb;
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

2 Nor pain, nor grief, nor anxious fear,
Invade thy bounds; no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

3 So Jesus slept; God's dying Son
Passed through the grave, and blessed the bed:
Rest here, blest saint, till from His throne
The morning break, and pierce the shade.

4 Break from His throne, illustrious morn!
Attend, O earth, His sovereign word;
Restore thy trust; a glorious form
Shall then arise to meet the Lord. WATTS.

Hymn 84. L. M.

1 ASLEEP in Jesus! blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the dread of foes.

2 Asleep in Jesus! peaceful rest,
Whose waking is supremely blest;
No fear, no woes, shall dim that hour,
Which manifests the Saviour's power.

3 Asleep in Jesus! O, for me
May such a blissful refuge be;
Securely shall my ashes lie,
And wait the summons from on high.

4 Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep.

5 Asleep in Jesus! O, how sweet
To be for such a slumber meet;
With holy confidence to sing,
That death hath lost his venom'd sting!

MRS. MACKAY.

Hymn 85. C. M.

1 HEAR what the voice from heaven proclaims
For all the pious dead;
Sweet is the savor of their names,
And soft their sleeping-bed.

2 They die in Jesus, and are blessed;
How kind their slumbers are!
From sufferings and from sin released,
And freed from every snare.

3 Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life
End in a large reward. WATTS.

Resurrection.

Hymn 86. 7s.

1 "SPIRIT, leave thy house of clay;
Lingering dust, resign thy breath;
Spirit, cast thy chains away;
Dust, be thou dissolved in death!"
Thus the mighty Saviour speaks,
While the faithful Christian dies;
Thus the bonds of life He breaks,
And the ransomed captive flies.

2 "Prisoner, long detained below,
Prisoner, now with freedom blest,
Welcome from a world of woe;
Welcome to a land of rest!"
Thus the choir of angels sing,
As they bear the soul on high,
While with hallelujahs ring
All the regions of the sky.

3 Grave! the guardian of our dust,
Grave! the treasury of the skies,
Every atom of thy trust
Rests in hope again to rise!
Hark! the judgment-trumpet calls —
"Soul, rebuild thy house of clay;
Immortality thy walls,
And eternity thy day." MONTGOMERY.

Hymn 87. S. M.

1 AND must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mouldering in the clay?

2 Corruption, earth, and worms,
Shall but refine this flesh,
Till my triumphant spirit comes
To put it on afresh.

3 God, my Redeemer, lives,
And often from the skies
Looks down and watches all my dust,
Till He shall bid it rise.

4 Arrayed in glorious grace
  Shall these vile bodies shine,
And every shape, and every face,
  Look heavenly and divine.

5 These lively hopes we owe
  To Jesus' dying love;
We would adore His grace below,
  And sing His power above.

6 Dear Lord, accept the praise
  Of these our humble songs,
Till tunes of nobler sounds we raise
  With our immortal tongues. WATTS.

Hymn 88. C. M.

1 BLEST be the everlasting God,
  The Father of our Lord;
Be His abounding mercy praised,
  His majesty adored.

2 When from the dead He raised His Son,
  And called Him to the sky,
He gave our souls a lively hope,
  That they should never die.

3 What though our inbred sins require
  Our flesh to see the dust;
Yet as the Lord our Saviour rose,
  So all His followers must.

4 There's an inheritance divine,
  Reserved against that day;
'Tis uncorrupted, undefiled,
  And cannot fade away.

5 Saints by the power of God are kept,
  Till that salvation come;
We walk by faith as strangers here,
  Till Christ shall call us home. WATTS.

Hymn 89. L. M.

1 WHAT sinners value I resign;
  Lord, 't is enough that Thou art mine;
I shall behold Thy blissful face,
And stand complete in righteousness.

2 This life's a dream — an empty show;
But the bright world, to which I go,
Hath joys substantial and sincere;
When shall I wake, and find me there?

3 Oh! glorious hour! — Oh! blest abode!
I shall be near, and like my God;
And flesh and sin no more control
The sacred pleasures of the soul.

4 My flesh shall slumber in the ground,
Till the last trumpet's joyful sound;
Then burst the chains, with sweet surprise,
And in my Saviour's image rise. Ps. xvii.—WATTS.

Judgment.

Hymn 90. L. M.

1 HE reigns — the Lord, the Saviour reigns;
Praise Him in evangelic strains;
Let the whole earth in songs rejoice;
And distant islands join their voice.

2 Deep are His counsels, and unknown;
But grace and truth support His throne:
Though gloomy clouds His ways surround,
Justice is their eternal ground.

3 In robes of judgment, lo! He comes;
Shakes the wide earth, and cleaves the tombs;
Before Him burns devouring fire!
The mountains melt, the seas retire!

4 His enemies, with sore dismay,
Fly from the sight, and shun the day:
Then lift your heads, ye saints on high,
And sing, for your redemption's nigh. WATTS.

Hymn 91. 8s, 7s & 4s.

1 LO! He comes, with clouds descending,
Once for favored sinners slain:
Thousand thousand saints attending,
Swell the triumph of His train:
Hallelujah!
Jesus Christ shall ever reign!

2 See the universe in motion,
Sinking on her funeral pyre —
Earth dissolving, and the ocean
Vanishing in final fire: —
Hark, the trumpet!
Loud proclaims that Day of Ire!

3. Graves have yawned in countless numbers,
From the dust the dead arise;
Millions, out of silent slumbers,
Wake in overwhelmed surprise;
Where creation,
Wrecked and torn in ruin lies!

4 See the Judge our nature wearing,
Pure, ineffable, divine: —
See the great Archangel bearing
High in heaven the mystic sign:
Cross of Glory!
Christ be in that moment mine!

5 Every eye shall then behold Him
Robed in awful majesty: —
Those that set at naught, and sold Him —
Pierced and nailed Him to a tree —
Deeply wailing,
Shall the true Messiah see!

6 Lo! the last long separation!
As the cleaving crowds divide;
And one dread adjucation
Sends each soul to either side!
Lord of merey!
How shall I that day abide!

7 O, may Thine own Bride and Spirit
Then avert a dreadful doom —
And me summon to inherit
An eternal blissful home: —
Ah! come quickly!
Let Thy second Advent come!

8 Yea, Amen! Let all adore Thee
On Thine amaranthine throne!
Saviour — take the power and glory,
Claim the kingdom for Thine own!
Men and angels
Kneel and bow to Thee alone! BRYDGES.

Eternal Life.

Hymn 92. 11s.

1 I WOULD not live alway; I ask not to stay
Where storm after storm rises dark o'er the way;
The few lucid mornings that dawn on us here,
Are enough for life's woes, full enough for its cheer.

2 I would not live alway, thus fettered by sin;
Temptation without and corruption within:
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears.

3 I would not live alway; no — welcome the tomb,
Since Jesus hath lain there, I dread not its gloom;
There, sweet be my rest, till He bid me arise,
To hail Him in triumph descending the skies.

4 Who, who would live alway, away from his God;
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns:

5 Where the saints of all ages in harmony meet,
Their Saviour and brethren, transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.

MUHLENBERG.

Hymn 93. C. M.

1 JERUSALEM! my glorious home,
Name ever dear to me;
When shall my labors have an end,
In joy, and peace, and thee!

2 When shall these eyes thy heaven-built walls
And pearly gates behold?
Thy bulwarks with salvation strong,
And streets of shining gold?

3 There happier bowers than Eden's bloom,
Nor sin nor sorrow know:
Blessed seats! through rude and stormy scenes
I onward press to you.

4 Why should I shrink at pain and woe?
Or feel, at death, dismay?
I've Canaan's goodly land in view,
And realms of endless day.

5 Apostles, martyrs, prophets there,
Around my Saviour stand;
And soon my friends in Christ below
Will join the glorious band.

6 Jerusalem! my glorious home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joys shall see.

Hymn 94. C. M.

1 GIVE me the wings of faith, to rise
Within the veil, and see
The saints above — how great their joys,
How bright their glories be!

2 Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.

3 I ask them whence their victory came;
They, with united breath,
Ascribe their conquest to the Lamb,
Their triumph to His death.

4 They marked the footsteps that He trod,
His zeal inspired their breast;
And following their incarnate God,
Possess the promised rest.

5 Our glorious Leader claims our praise
For His own pattern given,
While the long cloud of witnesses
Shows the same path to heaven. WATTS.

Hymn 95. C. M.

1 WHEN I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes.

2 Should earth against my soul engage,
And hellish darts be hurled,
Then I can smile at Satan's rage,
And face a frowning world.

3 Let cares like a wild deluge come,
And storms of sorrow fall;
May I but safely reach my home,
My God, my Heaven, my All.

4 There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast. WATTS.

TIMES AND SEASONS.

Morning and Evening.

Hymn 96. L. M.

1 AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise
To pay thy morning sacrifice.

2 Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praises to the eternal King.

3 All praise to Thee, who safe hast kept,
And hast refreshed me while I slept;
Grant, Lord, when I from death shall wake,
I may of endless life partake.

4 Lord, I my vows to Thee renew;
Scatter my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

5 Direct, control, suggest, this day,
All I design, or do, or say;
That all my powers, with all their might,
In Thy sole glory may unite. KENN.

Hymn 97. L. M.

1 MY God, how endless is Thy love!
Thy gifts are every evening new;
And morning mercies from above
Gently distil, like early dew.

2 Thou spread'st the curtains of the night,
Great Guardian of my sleeping hours!
Thy sovereign word restores the light,
And quickens all my drowsy powers.

3 I yield my powers to Thy command;
To Thee I consecrate my days;
Perpetual blessings from Thy hand
Demand perpetual songs of praise. WATTS.

Hymn 98. 7s.

1 SOFTLY now the light of day
Fades upon my sight away;
Free from care, from labor free,
Lord, I would commune with Thee.

2 Thou, whose all-pervading eye
Nought escapes without, within,
Pardon each infirmity,
Open fault, and secret sin.

3 Soon, for me, the light of day
Shall forever pass away;
Then, from sin and sorrow free,
Take me, Lord, to dwell with Thee.

4 Thou who, sinless, yet hast known
All of man's infirmity;
Then, from Thine eternal throne,
Jesus, look with pitying eye. DOANE.

Hymn 99. 8s & 7s.

1 SAVIOUR, breathe an evening blessing,
Ere repose our eyelids seal;
Sin and want we come confessing;
Thou canst save, and Thou canst heal.

2 Though destruction walk around us,
Though the arrows past us fly,
Angel-guards from Thee surround us—
We are safe if Thou art nigh.

3 Though the night be dark and dreary,
Darkness cannot hide from Thee:
Thou art He who, never weary,
Watchest where Thy people be.

4 Should swift death this night o'ertake us,
And our couch become our tomb,
May the morn in heaven awake us,
Clad in bright and deathless bloom. EDMESTON.

The Seasons.

Hymn 100. C. M.

1 WITH songs and honors sounding loud,
Address the Lord on high;
Over the heavens He spreads His cloud,
And waters veil the sky.

2 He sends His showers of blessings down
To cheer the plains below;
He makes the grass the mountains crown,
And corn in valleys grow.

3 His steady counsels change the face
Of the declining year;
He bids the sun cut short his race,
And wintery days appear.

4 His hoary frost, His fleecy snow,
Descend and clothe the ground;
The liquid streams forbear to flow,
In icy fetters bound.

5 He sends His word, and melts the snow,
The fields no longer mourn;
He calls the warmer gales to blow,
And bids the spring return.

6 The changing wind, the flying cloud,
Obey His mighty word;
With songs and honors sounding loud,
Praise ye the sovereign Lord. Ps. cxlvii.— WATTS.

New Year.

Hymn 101. L. M.

1 GREAT God, we sing that mighty hand
By which supported still we stand;
The opening year Thy mercy shows;
Let mercy crown it till it close.

2 By day, by night, at home, abroad,
Still we are guarded by our God;
By His incessant bounty fed,
By His unerring counsel led.

3 With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And peaceful leave before Thy feet.

4 In scenes exalted or depressed,
Be Thou our joy, and Thou our rest;
Thy goodness all our hopes shall raise,
Adored through all our changing days.

5 When death shall interrupt these songs,
And seal in silence mortal tongues,
Our Helper, God, in whom we trust,
In better worlds our souls shall boast. DODDRIDGE.

Spring.

Hymn 102. C. M.

1 WHEN brighter suns and milder skies
Proclaim the opening year,
What various sounds of joy arise!
What prospects bright appear!

2 Earth and her thousand voices give
Their thousand notes of praise;
And all, that by His mercy live,
To God their offering raise.

3 The streams, all beautiful and bright,
Reflect the morning sky;
And there, with music in his flight,
The wild bird soars on high.

4 Thus, like the morning, calm and clear,
That saw the Saviour rise,
The spring of heaven's eternal year
Shall dawn on earth and skies.

5 No winter there, no shades of night
Obscure those mansions blest,
Where, in the happy fields of light,
The weary are at rest. PLYMOUTH COLL.

Harvest.

Hymn 103. L. M.

1 GREAT God, as seasons disappear,
And changes mark the rolling year,
As time with rapid pinions flies,
May every season make us wise.

2 Long has Thy favor crowned our days,
And summer shed again its rays;
No deadly cloud our sky has veiled,
No blasting winds our path assailed.

3 Our harvest months have o'er us rolled,
And filled our fields with waving gold;
Our tables spread, our garners stored!
Where are our hearts to praise the Lord?

4 The solemn harvest comes apace,
The closing day of life and grace:
Time of decision, awful hour!
Around it let no tempests lower!

5 Prepare us, Lord, by grace divine,
Like stars in heaven to rise and shine;
Then shall our happy souls above
Reap the full harvest of Thy love!

National Festivals.

Hymn 104. 6s & 4s.

1 GOD bless our native land!
Firm may she ever stand,
Through storm and night;
When the wild tempests rave,
Ruler of winds and wave,
Do Thou our country save
By Thy great might.

2 For her our prayers shall rise
To God above the skies;
On Him we wait;
Thou who hast heard each sigh,
Watching each weeping eye,
Be Thou forever nigh:
God save the State! PLYMOUTH COLL.

DOXOLOGIES.

L. M.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be honor, praise, and glory given,
By all on earth, and all in heaven.

C. M.

LET God the Father, and the Son,
And Spirit, be adored,
Where there are works to make Him known,
Or saints to love the Lord.

S. M.

TO the eternal Three,
In will and essence one;
To Father, Son, and Spirit be
Co-equal honors done.

H. M.

TO God the Father's throne
Your highest honors raise;
Glory to God the Son;
To God the Spirit praise;
With all our powers, Eternal King,
Thy name we sing, while faith adores.

C. P. M.

TO Father, Son, and Holy Ghost,
The God, whom Heaven's triumphant host,
And saints on earth adore;
Be glory as in ages past,
And now it is, and so shall last,
When time shall be no more.

8s, 7s & 4s.

GLORY be to God the Father,
Glory to the eternal Son;
Sound aloud the Spirit's praises;
Join the elders round the throne;
Hallelujah!
Hail the glorious Three in One.

8s & 7s.

PRAISE the Father, earth and heaven,
Praise the Son, the Spirit praise,
As it was, and is, be given,
Glory through eternal days.

7s & 6s.

TO the Father, to the Son,
And Spirit ever blest,
Everlasting Three in One,
All worship be addressed.
Praise from all above, below,
As throughout the ages past,
Now is given, and shall be so,
While endless ages last.

7s.

PRAISE the name of God most high,
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THE END.

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Neutralizing agent: Magnesium Oxide
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